

THE READER'S DIGEST



THIRTY-ONE ARTICLES EACH MONTH FROM
LEADING MAGAZINES—EACH ARTICLE OF
ENDURING VALUE AND INTEREST, IN
CONDENSED AND PERMANENT FORM



OCTOBER 1922

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The Reader's Digest

The 'Little Magazine

Vol. 1

OCTOBER 1922

No. 8

The Heavy-Footed

Condensed from Harper's Magazine

Frederick L. Allen

MY pet aversion is the Heavy-footed, who is perhaps seen in his most characteristic manifestation at the theatre. The curtain has just gone up when the Heavy-footed, preceded by an usher, goes thundering down the aisles on his heels, pauses at the end of row C, pushes his way past seven people, finds his place, stands for a good twenty seconds at his full height and takes off his overcoat, pushes down his seat with a bang, rattles his program, breathes heavily, and finally relapses into comparative silence.

Then the theatre shakes again as another of the Heavy-footed thuds down the aisle. Doubtless, these people are able to walk on their toes. But apparently the fact that there is a play going on, which other people are attempting to hear, does not percolate into their intelligence until they are ready to listen to it themselves.

Have you ever sat near the door in a crowded public meeting and wondered who are the people outside the door, in the lobby, who talk in unrestrained voices and have to be subdued from time to time by angry

"shushing" from those clustered near the door. They are the Heavy-footed. From where they stand in the lobby they cannot hear or see the speaker, and therefore he and his audience do not exist for them.

The champion Heavy-foot, however, is he who boards the sleeping-car at 2 A. M. and rouses the sleepers far and near by his booming shouts of "Let's have that step-ladder," and "Here, George, when do we get to Albany?" Time was when I, too, called the porter George. But I have heard too many of the Heavy-footed use the name to have any relish for it.

The fault irritates because the desire to punish it must be suppressed. Some day, however, the worm may turn. Do not be surprised if some day you read in the papers that a respectable broker, was set upon at 8.40 P. M. by the entire audience of one of the leading metropolitan theatres and torn limb from limb. As he banged down his orchestra chair some one cried in a shrill voice, "Come on, men!" and the storm of human fury, so long pent up, broke and overwhelmed the Heavy-footed. Harp. M., S. '22

Topics in Brief

Culled from The Literary Digest and Current Opinion

Those who live in flats have little room to complain.—Columbia Record.

One way to keep your friends is not to give them away.—Savannah News.

It is all very well to think of America as a melting pot, but one must remember that some things won't melt unless we make it very hot for them.—New Orleans States.

It is a good thing for United States Senators that they are paid by the year. They would starve to death on piecework.—Dallas News.

Capital and labor have one thing in common—our money.—New York Evening Sun.

Many a live wire would be a dead one if it wasn't for his connections.—Manila Bulletin.

Mexico should treat our citizens with the same reverential respect shown greasers on this side of the Rio Grande.—Akrón Beacon-Journal.

Even when the will of the people is expressed, it is frequently carried through by slow freight.—Washington Post.

A prominent lecturer asks: "How much shall we tell our daughters?" But the real question seems to be: "How much will our daughters tell us?"—New York Evening Mail.

The American youth's three R's are now: Readin', ritin', and radio.—Chicago Journal of Commerce.

Almost all these centenarians who explain their long life leave out the most essential qualification, which is to come of a long-lived family.—Detroit Free Press.

A representative government is one that elects six men in favor of a thing and six against it, and wonders why something isn't done.—Warren Chronicle.

"The average woman has a vocabulary of only eight hundred words." It is a small stock, but think of the turn-over.—Oakland Tribune.

The average man lays down the law to his wife and then accepts all her amendments.—Atchison Globe.

You can bet your life that if we have another war and if we're attacked, we'll use gas. We will use gas and we won't care how, when or way.—Admiral Sims, U. S. Navy.

If the League of Nations succeeds, civilization is safe; if it fails, civilization is doomed. I have seen the horrors of war, and they have made me vow to concentrate my remaining energy to making it impossible for humanity to pass through the fire, the torment, the cruelty, the horror and the squalor of war.—Lloyd George.

I commanded a naval post on Long Island during the war and had at my table 16 fishermen, farmers, carpenters and longshoremen, each with some kind of a black bottle within reach. In 1917 they growled and cursed about impending Prohibition, although I never said a word for it. Then one day I remarked: "Oh, come, if you had to vote tomorrow for or against Prohibition, how would you vote?" With ill grace and apology the vote went round the table and the result was 13 for Prohibition and only 3 against—to our own complete amazement. It opened my eyes mighty wide and they have not been closed since.—Richard Welling, Counsellor at Law.

From my knowledge, I am convinced that never in the history of organized labor and capital has there been such an effort on both sides to view things from a really human standpoint. Every day I see a brighter and better outlook before me. I am most optimistic about the future.—Samuel Gompers.

The Emerging Factory

Condensed from The New Republic

H. A. Overstreet

UNQUESTIONABLY a new type of factory is emerging. The outsider is as yet scarcely aware of it and so goes on sounding complaints of the old evils.

What is happening is, to be sure, as yet but little. The factories to which the following description applies are, compared with the thousands of factories in America, but a handful. But they are managed by men of intelligent purpose who are moving in a direction that is socially hopeful. For this reason they are due, I believe, during the next decade or so, to set the pace for factory organization in America.

With our accustomed thought of overworked millhands, blind-alley jobs, bitter wage disputes, exploitation, the factory, far from being a place of hope for anyone, would seem rather to be a place where human beings must forever be herded together against their will, to do work which they resent. There is, however, another view that is coming to the fore. To be successful the modern factory must apply the accumulated wisdom of our civilization as to the effective use of man power. It must draw upon medical science for the care of the body—compare the studies that many factories are making in industrial diseases; the establishment in them of first-aid rooms, medical examinations, devices for the prevention of accident, the health education of the workers through lectures, leaflets, etc.; it must draw upon pedagogical science for the training of skill—witness the large development of training classes; it must draw upon psychological science for the handling and associating of men—compare the development of trade tests; the studies made of the

effect of temperature and lighting upon work; the investigation of fatigue, the study and application of incentives, etc.; it must draw upon economic and sociological science for the working out of recreation, bargaining and wage—compare the large attention paid to rest rooms, suitable eating places, music, dancing, outdoor recreation, house organs, scientific study of wage scales, piece and day rates, profit sharing, scientific management.

No such practical focussing of all the fundamental sciences has ever existed in the world before. In fact it is so new a phenomenon that even today the opportunities it presents are but dimly realized. Nevertheless, more and more clearly, the emerging factory begins to see and use them.

The factory, of course, exists primarily for the sake of profitable production. But the encouraging thing about recent progress is that factory managers increasingly recognize that production needs are best met when the workers are brought into connection with the sciences that animate the entire process. A worker who is given a training in the methods and principles of his job is in the long run a far more capable worker than one who learns simply by rule of thumb. In many of the progressive factories this training has grown almost to a liberal education in the craft, including a working knowledge of mathematics, physics, chemistry and such other sciences as are applied.

Moreover, factory managers are aware that inventive brains are the most valuable asset a factory can have. The necessary preliminary to inventive activity is a fairly trained

mind. Factory managers, therefore, to an increasing extent, are adopting the method of enlightening their workers upon the underlying principles and processes of their craft.

All of this means that the factory is more and more—to its own advantage—becoming a centre of education. Education instead of stopping with the school, “carries on” into the factory.

A good part of this education proceeds unconsciously. For example, “safety first” means not only safety first for oneself but for others. It is accordingly a continual training in mutual consideration. In the trained worker there develops a subconscious aversion to roundabout ways of doing things, spoilage of material, misuse of time. . . All of which is a most necessary part of the education of a human being.

In the factory if anywhere an understanding of human beings and skill in the handling of them are essential. Many a foreman has wrecked a department because of his poor treatment of his men. Many a superintendent has had an entire factory up in arms because of arbitrary methods. Such facts have compelled alert factories to advance beyond mere skill in mechanical engineering to skill in human engineering.

In the first place, these factories are beginning to introduce a more scientific mode of selection and placement. The art of detecting and measuring specific capacities has become an important function of management, so that management, through the use of various tests and rating schemes, is drawing increasingly upon the psychological and social sciences.

In the second place—far less in evidence, however — factories are learning the art of recognizing and encouraging the ambition of their workers. They realize that effective work is bound up with interest and that the most effective interest is a

wholesome self-interest. Hence management is increasingly concerned with promotions and healthy incentives.

In the third place, factories are more and more centering their attention upon the “key men,” the foremen. The new type foreman is being trained to handle his men.

Finally, to those who have observed the first small beginnings of the factory Council movement, there is something very inspiring in the spectacle of workers and management sitting at the same table discussing problems common to both. Many of the old oppositions are in this way being adjusted. The future factory is apparently to be far more a place of wholesome co-operation.

Underlying all these developments is a new conception of wages that is more or less dimly coming to light. The view that for long has dominated factory operation, to its own hurt, is the view that profits increase as labor is cheapened. Really alert managers now preach the doctrine of the high cost of low wages. Profits depend upon efficient production, not cheap production.

The encouraging thing is that they who in whole or in part hold these new conceptions do so not out of sentimental considerations but out of considerations of managerial success. In the working out of these new convictions lies the hope for the complete transformation of the factory from an institution of sullen slavery into one of liberated, happily functioning life.

The factory has come to stay. Must it be forever a menace to our civilization? The answer is emphatically “No.” The factory needs only understanding and will to put into effect methods of organization that will yet make it one of the most effective sources of education in our civilization.
New Rep., S. 13, '22

People in Glass Houses

From The National Review (London)

We wish that, not only "Washington politicians," but all those who take a fling at England at every opportunity might read the following, from one of the most influential British monthlies.

WE cannot resist the feeling that Washington Politicians might be better employed than in seeking quarrels with our foreign Ambassadors accredited to their country. There are domestic issues which urgently concern Senators, the studied neglect of which hardly conduces to American prestige abroad. One of these has attained the dimensions of an international scandal reacting upon the position of the white man all over the world. Our facts are culled from a despatch of June 9th from the New York correspondent of the "Manchester Guardian." It is stated that in the past month eight negroes have been lynched in the United States, four of whom were burnt alive, while crowds looked on. Of three negroes "burnt at the same stake," in a little Texas town on May 6th, one confessed, under torture, that he was guilty of an assault upon a white girl. The other two, however, maintained their innocence while they were being burnt. Two days later another negro, charged with the same crime, "was found hanging from a tree near the scene of the triple lynching," but "shortly afterwards the police discovered evidence which seemed to trace the assault to a white man." We do not set up as sentimentalists, but to burn three negroes, and to hang a fourth without any suggestion of a trial for a crime that may have been commit-

ted by someone else is "a tall order." It was perhaps with a view to wiping this stain from his natal State that explains the boundless enthusiasm of the gallant Colonel House in the cause of the League of Nations, which he may have deemed an institution capable of dealing with a state of things with which the Government of the United States has so far been powerless to cope.

According to the "Manchester Guardian":

"On May 18th a 15-year-old negro boy was tortured over a slow fire while 2,000 men watched and cheered. Finally he gave the desired confession; someone had killed a white woman and robbed her. When the boy confessed he was hung over a hot fire, and more than 200 shots were fired into his burning body. The next day a colored boy, who had shot a white man in Texas, was tied with a rope and dragged behind an automobile until dead and then burned; a day later still another negro boy, charged with the abduction of a white girl, was publicly burned to death in the courthouse square of another Texas town. On May 24, lynching was attempted in Georgia, but the negro escaped. That same day a negro charged with cattle-stealing was beaten to death in still another Texas town."

The bag of lynchings we are told for May, 1922, was no higher than that of the same month last year, the respective figures being 25 and 31. For the last ten years an average of 65 negroes have been annually lynched, and it is a noteworthy fact that, in a considerable percentage of cases, the crime of rape has not even been charged. According to the correspondent:

"Negroes are lynched in the South for the simple crime of speaking sharply to a white man, for owning too much land, for anything which threatens the absolute white supremacy, which is rigidly maintained in that section."

Americans who may be tempted to hurl the contumelious stone at John Bull for imaginary offenses invented by their own Yellow Press should remember the adage about those who live in glass houses. If we did in Wales a tithe of what is done in Texas we should never hear the end of it. American politicians would talk about little else—American journalists would write about little else. American friends would privately explain that Anglo-American relations depended upon our abating this hideous scandal, which not only put us outside the pale of civilization, but made us stink in the nostrils of "clean-living, God-fearing, right-minded Americans."
Nat. Rev., JI. '22

Table Talk

One Saturday night, at dinner at the Grand Lodge Hotel, Bethel, Pennsylvania, five of us sat about the table debating what to do with our evening. The cotton salesman had seen that there was to be a boxing bout that evening and would take it in if someone would go along. Collins was interested, but the leather salesman—we never knew his name—came as near to a shudder as one of his self-assurance can reach.

"I never saw a boxing bout," he said. "Wouldn't cross the street to see one. Disgusting spectacles, I call them."

He looked like a He, an R. B'd. man and we showed our surprise. To make conversation, I risked being a bit extravagant and exotic.

"I've often hankered after seeing—just once—a bull fight."

This was too much for our leather salesman friend and he did actually shudder, slightly.

"I couldn't stand it. I can't bear to see anything get killed, or suffer."

I took a sort of malicious pleasure in prolonging the conversation, as one often does.

"Then you couldn't probably, bear to kill even an animal, for eating?"

"No!"

"And don't like hunting?" asked Collins.

"Heavens, no! I'd have a nightmare afterwards, for a week."

"Speaking of killing," said I, addressing the table, "did you see in the Times, the other day, about the nigger" (it's quite bad form, of course, at a table of traveling salesmen to speak of Negroes) "who was burned at the stake a while ago in Louisiana?"

It was our squeamish friend, who could neither let blood nor take life, from whom I got a response.

"I helped lynch a nigger, once, down south."

"You did?"

"Yep. Never was prouder of anything in my life."

"But you didn't burn him, did you?"

"Sure, of course. Got a piece of the charred rope, now, we tied him to the stake with. That was eight years ago at Atlanta."

The New Republic, S. 13, '22

In 60 years Negroes in the United States have acquired 22,000,000 acres of land, as working farmers, and not as speculators. They own 600,000 homes and 45,000 churches and operate 78 banks, 100 insurance companies, besides 70,000 business enterprises of various kinds, with a capital of \$150,000,000. Illiteracy has been reduced to 26 per cent due to the fact that there are more than 400 normal schools and colleges for negro teachers.

The Outlook.

The Reader's Digest

The Community Theatre in America

Condensed from The International Interpreter

THERE have been growing, quietly and steadily, all over the country, an interest and an achievement in community plays, a growth which to many critics reveals more of significant promise than any other dramatic development in the United States. For real community drama is non-commercial, and it represents a genuine art impulse in the life of a people and so heralds a hope of virile native expression.

Remoteness from large cities has led many universities in the South and the East and the Middle West to develop their own theatres, produce, and in many cases, write their own plays. Women's clubs and other community organizations have fostered the idea. And the great falling off, both in number and quality, of the plays which go on tour has augmented this little theatre movement. But it is by no means confined to the university or country town. New York City has its Neighborhood Playhouse, and St. Louis its municipal opera. And scattered all through the country from Cape Cod to the Pacific Coast, are community theatres maintaining a permanent audience and gaining constantly in accomplishment and support.

The Carolina Playmakers of the University of North Carolina, for instance, are building up a native literature based upon the folklore of their own state. The profits from plays have been used in making a playhouse from an old building at the university. These student players also lend their aid to community plays given by other groups in the state.

At Fargo (N. D.) a discarded chapel has been made into a theatre in which students present plays which are later given in neighboring towns. "Instead of making the

drama a luxury for the classes, make it an instrument of enlightenment and enjoyment of the masses," says the professor in charge. In country places he has used harvester trucks placed end to end as a stage. Railroad flat-cars have served the same purpose.

At Yankton College (S. D.) the Garden Terrace Theatre grew out of a series of annual productions of Shakespeare comedies given on a temporary open-air stage. This beautiful terrace theatre, built in 1914, was the first of its kind in America. It is adapted from the Italian garden theatres of the Renaissance. In addition to the "stage proper," there is larger stage space for pageants. Trees, lilac hedges, ivy-covered walls, grassy terraces, and vases filled with vines and flowering shrubs give an atmosphere of Italian gardens in the midst of the wind-swept Dakota prairie. While this theatre originated in the English department of the college, it is in reality a civic enterprise, financed by a group of townsmen, and it has become a social centre and a dramatic inspiration for the whole community.

An interesting phase of this community theatre progress is the accompanying alertness to possibilities of civic beauty. An outdoor theatre has often been the forerunner of improved parks, streets and public buildings. Unique bits of architecture have been utilized for a background, as at Columbia (Mo.) where a row of Gothic pillars was left standing after a fire had destroyed a college building. Shrubs, vines and hedges were planted to soften these stately columns which are now used to back a terraced stage overlooking the college campus.

At Bowling Green (Ky.) a stage has been built on the breastworks

thrown up by southern forces before the battle of Shiloh. The fort enclosure makes the amphitheatre. At Harrisburg (Va) the Orchard Theatre has an idyllic atmosphere with its spreading old apple trees forming the proscenium arch. The St. Louis Municipal Opera Company gives a regular summer season in the beautiful open air theatre in Forest Park, and has established a school to train chorus singers during the winter. A natural amphitheatre, giant oaks, and the winding River des Peres have been utilized most effectively in the stage construction. A foot-bridge over the little stream forms the stage entrance. The idea of the theatre originated in 1914 when 7,000 citizens of St. Louis appeared in an historic pageant and masque. The financial and artistic success of this municipal organization has attracted inquiries from many sources. Milwaukee, Boston and Minneapolis are among the cities which recently have asked for blue prints of the outdoor auditorium and details of the whole enterprise. St. Louis also has a Players' and Artists' Guild which is active throughout the year.

Santa Fe, New Mexico, has built a theatre in a patio corner of the historic old Palace of the Governors. The theatre is under the management of the Drama League and is open to any group of players in Santa Fe. Interesting revivals of old Spanish plays have been given by Spanish-American players.

Among other community organizations doing notable work are the Art Academy Players of Colorado Springs, the Arts and Crafts Little Theatre of Detroit, the Little Theatre Society of Indianapolis, the Guild Players of Pittsburgh, the Vagrant Players of Baltimore. The names are legion. And the co-operation among painters, writers, musicians and players, as well as ordinary citizens, adds a variety and richness of social contact and a deepen-

ing of art consciousness to the whole theatre movement. Well known artists lend a hand at painting scenes or advertising posters. Local orchestras and singers are glad to join the dramatic producers in elaborate fetes and carnivals as well as in providing the incidental program music for plays.

New England has scores of community play-houses aside from such permanent summer theatres as those at Peterboro (N. H.) Ogunquit (Me.) and the Playhouse-on-the-Moors at Gloucester (Mass.). The theatre guilds in Boston, the Providence Players and the guilds of Hartford and Bridgeport are examples of the community theatre's success in the cities. Many groups are active in New York suburbs, and the Neighborhood Playhouse in New York City is an outstanding illustration of community enterprise in a great city environment.

Operating as a part of the Henry Street Settlement, this unique theatre has offered some of the most distinctive of productions. The Neighborhood Players and the Festival Dancers are two community groups which use this theatre as a means of eager self-expression and relief from the tedium of shops, offices and factories. Four large classes for children and four for adults develop the Festival Dancers who have won fame by some of their recent achievements.

Everywhere the community theatre is fostering sincere dramatic effort and developing socialized expression among diverse groups and types. It utilizes the enthusiasm and ingenuity of college students, the characteristic experiences of western farmers, New Mexico Indians and Spanish-Americans, and Southern mountaineers. It is thus a movement of international interest and significance, paralleling similar activities in various other parts of the world. Int. Int., S. '16, '22

The March of Science

A NEW locomotive has been invented which will burn only one-twelfth of the fuel now being consumed. Another discovery is of a process whereby old newspapers can be de-inked—a most important one because the pulp mills are now swallowing up 900 square miles of forest area yearly and there is not enough standing spruce to supply the industry for the next 20 years. The new process is so cheap that most of the annual 2,200,000 tons of newsprint can be resalvaged.

The actual property loss in the United States due to public aversion to certain odors is more than \$2,200,000,000! It now appears that this shrinkage of property values in neighborhoods where certain industrial plants are responsible for offensive smells, can be eliminated. Professor Y. Henderson of Yale University has come to the rescue of thousands of sufferers within nose range of stockyards, garbage plants, fertilizer factories, and similar industrially-necessary abominations. He has demonstrated that chlorine gas, mixed with the odorous gases in the right proportion, causes a chemical reaction that completely destroys both odor and chlorine. The process requires but a few pounds of chlorine a day for a factory, costing only a few cents. Under the magic of this discovery, a dozen or more of the olfactory plague spots in Eastern states have already disappeared, to the relief of some thousands of sensitive noses.

Popular Science Monthly, S. '22

Acting Secretary Roosevelt of the Navy Department has announced the complete success of a new invention which measures ocean depths accurately by sound waves. The principle is quite simple: A powerful

sound wave is directed toward the bottom of the ocean, and the exact time elapsing between the moment when this wave is started from the vibrating diaphragm in the rear part of the vessel, and the moment when the deflected wave returns from the bed of the ocean and is picked up by the microphonic "ears," located in the forward part of the vessel, makes it possible to ascertain how many feet deep the water is at that point. The great and all-important feature of the new apparatus is that soundings can be taken rapidly and without dropping any lines or weights, and also while the vessel is in motion. "It will revolutionize sailing and navigation," Mr. Roosevelt says. Science and Invention, S. '22

The fact that the Metropolitan Insurance Co. is to build and own 50 apartment houses, covering 4 blocks in New York City, housing nearly 2,000 families, and embodying the highest standards of fine architecture, is a revolutionary thing. It marks the beginning of a great change in our architectural progress. This generation is viewing the passing of the old-style real-estate speculator, who cared nothing about beauty, from the control of the building world.

Architectural Record, Ag. '22

Herr Hentzen of Germany has remained in the air 3 hours and 10 minutes in a motorless airplane. A number of other fliers have remained in the air for periods far exceeding the one which was a record less than a month ago. These fliers not only keep in the air, but remain perfectly still like a kite, or soar in great sweeping curves or with sharp dives. Not less extraordinary is the fact that some of these gliders have succeeded in landing on points higher than those from which they started.

The Reader's Digest

Still further, a Dutch aviator glided aloft for three minutes with a passenger.

The Outlook, S. 6, '22

The London to Melbourne air line was bound to come. It has not come yet but already the British government is said to have approved the plan. It is proposed to make the fare \$150 less than the first class sea fare. Of course there will always be those who prefer the way of the sea, but nothing in varied scenery could surely compare with the way of the air—from London to Marseilles, Cairo, Bagdad, Bombay, Rangoon, Singapore, and Melbourne. The world is certainly "closing up." Timbuctu and Khamchatka as places at the back of beyond have already ceased to have any meaning. The International Interpreter.

The battleship "Iowa" was recently manoeuvred for hours by radio, without a man on board, all her movements being directed from the battleship "Ohio," 12 miles away. She was steered in any direction desired, and stopped and started at will. The Scientific American.

There is much encouragement in the report which comes from England to the effect that the Great Eastern Railway Company is conducting successful experiments in the use of roller ball bearings for the wheels of its rolling stock. One of the great

disadvantages of increased speed in transportation is that it is so often attended by increased noise. What was a rumble in New York and London, twenty years or so ago, has developed into a roar today. The noise, however, is not the whole of it. Noise, wherever found, means friction, and friction means loss of power, and loss of power means added expense. So it is estimated that if the new roller bearings are all they are expected to be the cost of running a train fitted with them will be about one-fourth of what it is at present. Smaller coal bills, less noise, smoother running, and cheaper travel—excellent results indeed!

The International Interpreter.

Motor liners are to be the next thing. Already, motor freighters are in existence, and, according to a prominent official of one of the transatlantic lines are proving a great success. So the next thing is to be an ocean liner of some 15,000 tons, driven by a 15,000 horse power Diesel engine. From all descriptions it will be a curious looking craft, for it will, of course, have no funnels and the familiar trail of smoke will be absent. But then the world is getting used to such revolutions. In the modern electric locomotive all that goes to make up the accepted concept of a locomotive has surely disappeared.

The International Interpreter.

If Members of our Association continue to enroll their friends in foreign countries, as they have been doing, the sun will soon never set on The Reader's Digest.

Although not the first subscriber in China, by any means, we are particularly pleased to enroll Mr. P. K. Chu, of Shanghai, who mentions that he saw the Digest in Budapest, Roumania.

Strange India

Condensed from *Asia*, The American Magazine on the Orient

Harold Cox

THERE are many distinct races in India, much farther removed from one another than the Englishman from the Spaniard, or the Frenchman from the German. There are also distinctions of social habit. Take for example, the question of dress. Over the greater part of Europe, as in the United States, one finds everybody, rich or poor, wearing the same general type of clothing. In India you can seldom walk a few yards without meeting people whose dress is absolutely different. You may meet, for example, a dignified Mahommedan gentlemen, more than amply clad in voluminous garments; then a Bengali government clerk wearing a garment somewhat like a woman's skirt; then a Parsi shopkeeper with his peculiar head-dress, rather suggestive of the ancient Jews; and then a coolie wearing nothing at all from head to foot, except a narrow loin-cloth. A few yards farther on you may meet a holy beggar, his long hair hanging down his shoulders and matted with lime, his whole body smeared with mud, holding out his begging-bowl and asking for alms in the name of religion. In the same way with the women: some wear skirts with a tiny bodice across the breasts, leaving the stomach quite bare; others wear trousers tight round the calves and loose around the hips.

The religious differences in India are as great as the linguistic (the census reports 220 languages spoken). The masses of the population are either Hindus or Moslems. The Hindus, who enormously outnumber all the rest of the population of India, are divided up into a multitude of castes, religiously separated from one another. Into whatever caste a

man is born, in that caste he remains until he dies. At the head of the whole system are the priestly castes and subcastes of Brahmans. One of my best pupils was a very high-caste Brahman boy. So high was his caste that he could not find any one in the neighborhood sufficiently sacred to be permitted to cook his food. He had to import an uncle, who cooked for him in a hut in the college compound. Similar barriers run right through Hinduism. The lowest castes are in fact known as the "Untouchables" because merely to touch him pollutes a Hindu of higher caste. I have myself seen an Indian servant, when asked by his English mistress to fetch a shawl for the baby, toss the shawl to the baby's nurse instead of handing it to her, because she, being of lower caste, would have polluted him if she had touched the shawl before he had parted with it. In parts of southern India, the Untouchables are forbidden to walk on certain roads, lest higher castes should be polluted merely by seeing them.

On the other hand, Mahommedanism, or Islam, is perhaps the most democratic religion in the world. All true believers are equal in the sight of God. Periodically there is fierce fighting between these two sects—as recently in Malabar, where a sect of warlike Mahommedans set to work to convert their Hindu neighbors to Islam with the aid of the sword. Many hundreds of Hindus were killed and many were forcibly circumcised to make sure of their permanent conversion to Islam.

A chronic cause of quarrel between Hindus and Mahommedans is over the question of cow-killing. Hindus are mostly vegetarians and all of them regard the cow as a sacred ani-

mal. A Brahman friend once told me it was a far greater sin to kill a cow than to kill a man.

A periodically recurring cause of conflict between Hindus and Mahomedans is the clashing of their respective religious celebrations. Every 30 years a period of Mahomedan mourning coincides with a Hindu festival of exuberant jollity. Then there is pretty sure to be trouble for the English soldiers to quell.

The number of Hindus declined in the last decade, due largely to the practice of child marriage which lies at the root of the whole population problem in India. Hindu girls are often married long before they have reached the age of puberty; to delay the marriage of a daughter beyond that age is considered a disgrace to the family. Hence, a very large number of girls are called upon to face the strain of motherhood at too early an age and die in childbirth. Moreover, if a little Hindu girl becomes married to a much older man, as very often happens, he may die even before she is old enough for the consummation of the marriage; but in many parts of India she will be forbidden to remarry. In former days many a Hindu widow used to throw herself on the fire that burnt her husband's body, but the practice now very rarely occurs, having long been forbidden by the English law. It has been deduced from census figures that of Hindu girls under five years of age no less than 18 per 1000 are married, while the corresponding figure for Mahomedan girls is only 5 per 1000. Child marriage prevails to a considerable extent among all the peoples of India.

From the point of view of expansion in numbers, Hinduism is also at a disadvantage because Hindus cannot make converts. A Hindu is born, not made; while Mahomedans are constantly winning recruits from Hinduism.

A custom which exists among cer-

tain tribes in different parts of the world is to be found in India among a few of the more primitive races. This custom prescribes that when a woman bears a child, her husband shall go through the pretense that he has borne it, while she goes about her work as if nothing had happened. From the census report:

"In Madras, when a Korava woman feels the birth pains, her husband puts on some of her clothes, makes a woman's mark on his forehead and retires to bed in a dark room. As soon as the child is born, it is placed beside its father, who is carefully tended and dosed with various drugs. The woman meanwhile is left alone in an outhouse.

"In Baroda when a woman of the Pomla is delivered of a child she at once leaves the house for five days. During this period the husband lies confined and undergoes the usual female treatment on such occasions. It is claimed that he actually feels the pains of childbirth."

Everywhere the people of India tend to breed up to the limits of subsistence. In some parts there are even 800 to 900 people to the square mile. The result is a low vitality; at the first onset of disease the people succumb and die. The influenza epidemic of 1918 probably killed no fewer than 6,000,000 Indians. Social custom and religious creed impose upon Indian parents the duty of begetting children, regardless of the means available for their maintenance, with the result that children are poured into the world more rapidly than in Europe and in the United States. Roughly, one in four of the infants dies before it has ceased to be an infant. Others die in early youth. Beyond this is the fact that the whole standard of life is lowered, because the resources of the country do not suffice for the adequate maintenance of the millions who are striving to live.

Asia, O. '22

Falling in Love

Condensed from Pictorial Review

Arnold Bennett

A LARGE percentage of people grow up deceived by the fixed idea that love is a thing which human intelligence cannot effectively control. One special girl meets one special man by the will of the gods; and they both know from that moment that no other girl could have had such wondrous effect on the man, and vice versa. Love is regarded as a visitation which mortals did not cause and cannot cure.

Love, despite the popular notion, is usually determined by individual circumstances of a material kind. For example, if a man who has been too poor to marry comes into a sufficient income, the chances are a hundred to one that soon afterward he will be in love with some likely girl. He falls in love because he is ready to fall in love. Again, a man who has been balked in a love-affair will fall in love a second time within a brief period, for the reason that he wanted, not a particular girl, but love itself.

As for the theory that every youth has his or her particular "fate," and until he or she meets that "fate" his or her life cannot be "fulfilled," it is as certain as anything human can be that in the average happy marriage the husband would have been equally happy with any one of 10,000 other women, and the wife with any one of 10,000 men. (And I am understating!) The choice of a partner is seldom due to aught but fortuitous circumstances.

If each individual has his "fate," it is extremely curious that his "fate" so often happens to be living in the same town, or even in the same street!

Broadly speaking, the "fate" theory has been the cause of more unhappy marriages than anything else.

Falling in love does not lie entirely beyond human control. And, seeing the importance of love, its beauty, its magnificence, its romance, its immense consequences, every effort should be made by the reasoning faculty to guide it wisely.

Now, the young man who is not a fool will first decide deliberately whether or not he is ready for love. None of the advantages of early marriage can properly weigh against the absence of a suitable material basis. If the income of the married couple is inadequate or without a fair prospect of improvement, then no marriage could rightly take place, despite anything that popular ballads may assert to the contrary. If the man decides, then, that he is not ready for love, and gets himself into a frame of mind accordingly, he will be immensely less liable to fall in love.

When a young man is in a favorable frame of mind toward marriage he is almost certain to meet fairly soon a girl concerning whom his first thought will be, "She is not a bad sort." Here is the moment of peril. He ought to realize that he may be at a crisis of his life, and that within the next few weeks things may have happened in his heart which will affect profoundly the whole of his career. Few men realize this. The average young man just goes carelessly on, listening to his fancy alone. In a couple of months, his affections may be so deeply involved that reason has ceased to be in command of the proceedings. He sees only the pros of marriage, and sees them greatly exaggerated.

If reason is to act in a love-affair, it must act in the earliest stages, and then its operation will be invaluable. The first point for his

attention is this: A continuous process of falsification is going on in any love-affair. Both the man and the girl are showing their best and hiding their worst. Moreover, if the first meetings occur in a resort of pleasure, as often happens, the difficulties of true judgment are greatly increased. A girl who is ideal at a social may be a very different girl in the eternal dullness of marriage.

Both are excited. The material available for wise judgment is very meager. The young man, however, can trust to, at any rate, three symptoms. If she is obviously a devotee of pleasure, beware, for she cannot fail to be disappointed. If she shows no thought for what he is spending on her, beware, for she is selfish or she is incapable of putting herself in his place. Thirdly, if she speaks ill of women in general, beware, for she is a woman herself.

If the early meetings occur in a place of business, under business conditions, the chances of a sound judgment are considerably strengthened. But the young man should see the young woman in her own home. And if her own home is not satisfactory, let him guard against imagining that she has escaped all the faults of the family. In any case the young man should take measures to see her in prosaic circumstances which are apt to be trying for her, circumstances which ordinarily bring to the surface the roots of character.

Love can't be treated as an algebraic equation. But reason can emphatically do something worth doing to lessen the risks of a disaster, if only she is called into consultation soon enough.

I would offer the same suggestions with even greater vehemence for the conduct of girls in this critical affair. Maidens desire marriage more than men do; being numerically superior,

they have a more restricted choice than men; and as a consequence of her financial dependence and of her liabilities as a mother, an unsuccessful marriage will bear more hardly upon the wife than upon the husband.

It would be absurd to attempt general advice to women about men. No one can safely predict that a given man will not prove satisfactory to a given woman. I would venture but one generalization. Beware of any man whom men do not like. Such men often fascinate and are adored by women. But never for long. A moment always comes when the woman learns, as a rule to her cost, that the general masculine judgment was right.

The girl should acquire knowledge concerning not merely the financial status of the possible man, but about his health and particularly about his tastes. For she will be more at the mercy of his tastes than he of hers. It is astonishing, it is pathetic, the small quantity of information couples usually obtain about each other—no more, sometimes, than their respective preferences in furniture and in theatrical entertainments.

Once the choice has been made, for good or evil, the young woman should bethink herself conscientiously of a matter which has a greater influence upon the success or failure of marriage than anything else lying outside the affections. The young man must reasonably demonstrate his ability to maintain a wife and a household in a satisfactory manner. But supposing that the young man's mother were to say to the girl, "You want to marry my son, run his house, bring up his children. I must request you to prove that you can run a house, manage servants, buy food economically, cook it attractively, make rooms attractive, keep order, be punctual," etc.

Girls are too apt to imagine that in giving their hearts they have given all that the mutual bargain of marriage demands from them. Love is enormous; but love is not enough. To be a wife is a profession, and a skilled and learned profession at that. While she is engaged in loving, she should also be engaged in more material affairs. You may cry out against reason and practicality and household efficiency—but there is nothing like these for supporting love in its flight against time.

The tendency of the age is toward marriages of reason. A good tendency! But courtships of reason are equally to be desired.

Pict. Rev., O. '22

Crude-Oil Religion

Condensed from Harper's Magazine

Robert S. Lynd

TO the dismay of my friends, I had left a good business connection a year before to study for the ministry. An enforced idleness in an army hospital during the war had set me to thinking: Life simply isn't a quantitative affair, it is the texture of the thing as it passes through one's hands that counts. Few of us were really living that way—I wasn't. Then why not go out and sell that idea to more people? The question kept returning to me: could this sort of religion be sold? I didn't know. After a year in a theological school I wanted a show-down—to get out somewhere and kill or cure. I signed on for 15 weeks as a home missionary preacher, choosing the rawest job offered.

"There she is," remarked the stage driver. And there she was! Perhaps a hundred tents and shacks in a raw hole a mile wide. Not a living, green thing in sight: oil derricks, straggling houses, raw ugliness everywhere, hemmed in by putty-colored hills. This was Wolf Basin, in southwestern Montana!

The news of the preacher's arrival had evidently spread: as I tried to ask casually for mail at the Post Office, the sudden stillness that had fallen upon the long room was shattered by a stage whisper behind me, "We-e-el-l, what the hell does a preacher expect to do in a hole like this?"

The first round with the Basin left the preacher a bit groggy. He thought of the darky they were hanging in Louisville who responded to the question as to whether he had any last words to say, "No, suh, 'cept I wants to tell you-all *this here's goin' to be a mighty good lesson for me.*" Then the preacher made his first "pastoral call," and somehow or other it didn't

seem like much of a job for a full-grown man in the middle of the afternoon.

He heard himself telling egregious "whoppers" of how enthusiastic he was about Wolf Basin: it was "real" country, and wasn't the air "great"?

The next house I tried was a tarpaper shack sheltering a draggled mother and four children, all in various stages of the whooping cough. The steaming interior reeked with an odor of creosote that made me choke. I held the baby, was "pawed over" by the older children, showed them all my watch and Eversharp pencil, and talked with the mother about her home back in Iowa. She seemed about ready to quit, and I was, as lonesome as she was discouraged. The stumbling prayer that struggled spontaneously to my lips as I left brought tears to the mother's eyes and fresh nerve to me.

I plodded across the bleak camp in a kind of dream, thinking of my work of the year before in New York: it seemed a far cry to lunching at the Yale Club and discussing sales campaigns and advertising contracts.

The women all seemed pathetically enthusiastic over the prospect of having a real, live preacher all their own, but the men eyed me suspiciously. I learned that the men did not like the idea of my calling upon their womenfolk while they were off in the field; one fellow had suggested that I ought to be run out of the Basin. I began to realize that if I was to have any standing at all in a man's town it would have to come from the men.

Accordingly after supper I pocketed my glasses, changed to an "o. d." shirt, and made the rounds of the foremen. The evening yielded a job as roustabout: a chance to breathe,

smell, wear, handle, eat, dream crude oil 6½ days a week at \$4.05 a day, with quarters in the bunk-house and the right to buy board at the company cook shack. It certainly was going to be a long summer, and a "mighty good lesson for me!"

Silence fell with a thud upon the noisy crowd of men assembled at 7 the next morning, preparatory to checking out for the day, when the preacher appeared. Then Dutch Gus asked if "Mister Preacher" wasn't from New York and whether I knew his brother who kept a delicatessen shop on 123d Street. Somebody else asked the inevitable question the West asks of every newcomer, "How do you like the West?"—and the thaw had begun. By the time I was detailed to a sewer-ditch digging squad and set off with pick and shovel, my status had changed noticeably. Suspicion had given away to friendly curiosity. They were at least going to give me a run for my money.

Like most physically active men, I had always looked upon pick and shovel work as merely a question of getting used to it. But I soon discovered that this is precisely the one thing which you can never succeed in doing. The sheer monotony of it becomes increasingly intolerable, until you understand why the casual laborer tells his boss to "go to hell" often in order to get fired and have a chance to move on somewhere—anywhere—to a new job. As Shorty expressed it, "If you want to live a long, long life, you want to be a ditch digger, because every minute is an hour long." I was amused to find myself soldiering on the job like all the rest of the men when the foreman was not around. Don't ever again try to tell me a day laborer—even a religious one—ought to be interested in a job like digging ditches 6½ long days a week, it's ag'in human natur'!

All week long the people turned out to watch the preacher in the ditch with his shirt off getting his hands dirty—and blistered! First came the boys, who had heard that

there was to be a Scout troop; then the mothers; then an occasional wagonload of workmen would stop and adjure me good naturedly to leave some of the ditch for the other fellows to dig, saying the dirt coming out of my end of the ditch looked like a Kansas "twister." Saturday noon in the washhouse an oldtimer surprised me by announcing to the crowd that "Religion don't hurt nobody." That night when I dropped by the shack of a Mormon family to get acquainted, the wife greeted me, "Most preachers wouldn't take a job if you gave it to 'em, but here you've gone and got one, first crack out of the box." The Basin evidently approved—but the next day was to tell the tale.

I was up at 4, finishing my first sermon; in the ditch at 7; a hurried shower at noon; dinner with a family, the husband celebrating by putting on a pair of "city" shoes without the formality of socks; Sunday school at 2:30; a noisy supper with a family of 7. Finally, at 7:15 I opened the schoolhouse door and looked about with a decidedly "gone" feeling at the pit of my stomach. The first clang of the bell terrified me. I wanted to run. With each yank of that fatal bell rope I was digging myself in deeper for 15 long weeks of this! But I yielded to the inevitable. "I haven't come out here to preach theology to you all"—dong!—"You and I have some problems that look as big as a barn to us"—dong!—"and the thing we've a right to expect religion to do for us"—dong!—"is to show how to meet these practical problems"—dong!

Before turning in dog tired that night I wrote in my notebook: "Got away with it!—despite fact that a baby in front row tried to outtalk me. Fifty-five on deck, every seat full, 21 men, including my foreman, 5 of the 9 men from the ditch, and a lot of hard-boiled birds in shirt-sleeves."

But preaching, taken by itself, is likely to be a greatly overrated affair. Where people work 6½ and 7

days a week (1 man in 3 in the Basin works a 12-hour-day 7 days a week) in a raw hole in the ground without grass or trees, a preacher has to do other things than merely preach in order to justify his existence. With the exception of a shabby pool hall where the men gambled mildly and the boys hung about trying to grow up fast, there were no recreational facilities. It was 20 miles over bad trails to the nearest "movies." At length I decided to try out an informal community "sing," hoping by homebrew vaudeville stunts to attract the men. One of the men in the ditch admitted that he played the piano "a little bit," while "Shorty" strummed a wicked banjo. We had also for the first Friday evening a trombone solo, a violin solo, and a couple of vocal solos, including Andy's famous—to judge from the applause its announcement evoked—

"We're off for Montana, the land of the free,

The home of the bed bug, the gray back and the flea!"—

In addition, we sang such favorites as Old Black Joe, and the choruses of the latest ragtime hits. Everybody took off his coat, and went to it with every bit of lusty syncopation in him. Late that night an oily roustabout told me it had been the best evening he had spent in the two years he had lived in the Basin. On more than one Friday evening the schoolhouse was so crowded that the overflow stood outside and sang in through the windows.

A Boy Scout troop was started; also, one for the girls. I used to laugh at myself, in the weeks before one of the women took over the girls' troop, giving them elementary lessons in manicuring, building camp fires, mounting the blossoms of native weeds, starting a savings-bank account and passing spoons by the handle instead of by the bowl!

The Sunday school had been in prosperous existence before my arrival. I acted as superintendent, taught the adult class, and occasionally played the piano. A "spell down" back and forth between the boys and girls at the end of each lesson put

further life into the hour—in fact, into the whole week, for I was besieged to give them private coaching. A shortage of boys was overcome by the happy plan of taking all who came to Sunday school 20 miles across country in a borrowed Ford to the nearest swim after Sunday school. It was decidedly questionable pedagogically, but thereafter Catholics, Mormons, Christian Scientists, Seventh Day Adventists, and all the rest appeared regularly on Sunday with an air of expectancy.

On Wednesday evening we held a small study group on the value of prayer, using Fosdick's "Meaning of Prayer," chapter by chapter. The attendance was at times discouragingly small; but the spiritual cutting edge of the summer's work was in these meetings. On more than one occasion the talk refused to be turned off when nine o'clock came, and half a dozen of us sat about rambling from one subject to another.

I performed one night as a black-face comedian in a minstrel show given by the Catholics in the Basin to raise money toward the erection of a little chapel for their monthly masses. So the West opened its arms to the preacher, together with many of the problems in its heart.

Some evenings I would get out ball and glove for a game near one of the bunk-houses; more often, I would dress up—that is, put on my necktie—and fare forth to some neighborly doorstep. The friendships begun in those hours bring a catch to my throat today as often as a letter arrives from the Basin. I get homesick for Ben and Andy and the Gallaghers and Lawrence and his wife.

At the occasional parties I taught the Basin the mysteries of "Going to Jerusalem." Always there was the delicate question of whether to be a ladies' man or a mans' man, for the parties always broke up into a ladies' room and a mans' room. I never succeeded in developing a satisfactory technic for the situation, but would usually sit among the womenfolk for a decent interval and then bolt for the back room.

The friendliness of the West is apparently without limit for those who qualify as its own: we raised \$35 in 15 minutes one evening in the mess shacks to help a stranded woman and baby get back to Minnesota; a family was wiped out by fire, and within 24 hours the Ladies' Aid provided necessities, and the men raised a purse of \$150; and when "Shorty" was apparently dying of appendicitis and a hundred-dollar guarantee was needed for the operation, our "crum boss" wrote out a personal check for the amount before anyone could take up a collection.

And the relationship is even closer in the case of a minister. Perhaps it would be a quiet talk about a doorstep, or possibly in the bunk-house when some man would wander in ostensibly to have a smoke before turning in, that bit by bit troubles great and small began to be laid bare: husbands and wives worn nervous by teething babies and fear of the impending lay-off; the problem of interesting the State Federation of Labor in sending organizers into the Basin to save the men from the admittedly unnecessary 6½ and 7-day week; bootlegging to be stopped on the urgent plea of certain of the wives; gambling to be checked; a Mormon family perplexed because a "blessing" (prophecy) for which they had paid one of their elders a dollar had not come true; the boy who wanted to get a technical education and spoiled it all by going off on a wild drinking party to relieve the drab monotony, and turned up next morning, grown a man overnight, swagging and indifferent.

Meanwhile I was turning out my sermons week after week. It was heavy going at times. I find this in my diary: "Haven't been to bed before 11:30 any night this week—up between 5 and 6 every morning."

When the long-dreaded lay-off came, I fired myself, for married men were out of work. This widened my cruising radius considerably. I got acquainted with scattered dry-land farmers. The breathlessly awaited

Boy Scout hikes began, and we slept one night by an honest-to-goodness mountain river, with more water rushing past in a minute than all the people over in the Basin saw in a year. Later, I took 13 boys 45 miles in a truck for a whole week of camping and fishing.

Then came September—and leave-taking. That last Sunday evening service was to many of us like a funeral. One of the women sitting before the preacher had disapproved of his attendance at the dances in the Basin, remarking that he did not have "any more religion than a fish"; and one of the men back in the corner had said that had he "preached about the Bible like most preachers he wouldn't have gotten so far." And yet, he had got somewhere: the skeleton organization of an undenominational community church had been formed and an able minister 40 miles away secured for one service a month throughout the winter. The "sings" and the boys' and girls' work were to go right on. Across the back of the schoolhouse that evening sat a solid row of 10 men who had broken up their card games in a nearby house long enough to come to church. The room was crowded. In one sense the preacher's summer had proved nothing: Wolf Basin in its isolation had not been a typical test of the appeal of religion; then the problem of gaining recognition from the men had proved comparatively simple through the expedient of the job on the ditch, but elsewhere might be vastly more complicated. And yet, there was something portentous in the capacity of the people in the Basin to become interested in the more enduring aspects of life; the extent to which the latent religion in this community of 500 souls had responded, had reached out, to anyone who could offer it spiritual and social leadership, had startled him again and again; it had been impressively indicative of a human un-satisfaction that was deeper than the local conditions in the Basin. Harp. M., S. '22

Students of the World

Summarized from Good Housekeeping

Frazier Hunt

"There's more than a suggestion—there's a challenge to American students in this article."

I SHALL never forget the student riot that I saw in Cairo two years ago. It was a fighting demonstration for national independence. Egyptian students had dreamed it, arranged it, started it. The great crowd filled the street for blocks, and there were banners and roaring cheers for "Istiklad! Istiklad!"—Independence!—led by a battling student cheer leader.

Then suddenly came a company of British soldiers with fixed bayonets trotting squarely into these students at double-quick. From another direction charged native police. And for nights for weeks to come several scores of Cairo's college boys slept on the damp floors of prison cells while other scores occupied hospital cots.

They were real revolutionists, and they were demonstrating Egypt's longing for freedom. It was a dangerous, nasty job, and they were going to see it through. And today Egypt has a king of its own for the first time in centuries—today Egypt is, to a large degree, free. The student demonstrations undoubtedly had a very material influence in bringing this about.

I remember another demonstration years ago in this country when several thousand students surged through the principal downtown street of a university town, celebrating a baseball victory. The mob stormed the doors of one of the theaters. There was a play fight with the police. Three boys ended up in the

town bastille—local student heroes. The next morning a faculty member came down to the jail and bailed them out. I was one of those three students, so I remember it vividly.

We were the student boys of America—and this was the sort of business that we thought was the big thing. It's a far cry from America to the Nile; it's the distance from freedom and liberty won by forefathers and accepted now without thought, to a liberty still dreamed of and a cause so precious that young men give their lives gladly for it. Four years ago the students of America jumped into army uniforms, but they didn't blow the call to arms. In the old East it has been the students themselves who have blown with their own bugles the call to the battle for freedom.

That's the difference that separates these students of the West and of the East. In America the student body trails along in the dust of the social and political procession; in the Far East the students themselves dream out and lead the great marches forward.

It has often been said that no nation can go forward unless it is eternally fighting for ideals—always new ideals. The American student body today has no fighting ideals. It was handed democracy on a silver platter by its forebears, and it has seen no reason for breaking fresh trails toward new ideals. It listlessly lives in books and on athletic gridirons. It never feels the thrilling winds of the world's struggles and hopes.

The brave young students of India dared to stand against the government and the established thing—to dream and to act and to die, if necessary, for their own people. When Gandhi advised them to leave the

government-supported schools, many of the boys' parents objected to the great move, and all the power and influence of the established thing—of the past—tried to break the flaming spirit of these Indian boys, fighting as they believed for a New India—and failed.

In Calcutta I saw a crowd of natives gathered about a soap-box orator—a youthful student. He was preaching "swadashi"—the boycott of all foreign goods in preference to native makes. He wasn't stirring up enthusiasm for the coming football game—he was arousing a sleeping, inarticulate people for the thrilling game of freedom and liberty that was about to be played.

But it is in China where the student has really come into his own. It would take a book to tell about the tremendous influence the students have already had on the life and future of China's backward four hundred millions.

The student movement is the biggest thing that has ever happened to China. This is partly due to the unique position that the student has always occupied in the consideration of common China. For thousands of years she has picked all her officials by competitive examination from among her students.

Go back to the days of the Paris Peace Conference, when Dr. C. T. Wang and Wellington Koo of the Chinese delegation were putting up their brave and losing fight against the rape of Shantung by the Japanese. There was too much publicity about the Shantung proposition to suit the Japanese, and shortly they brought pressure to bear on the Japanese government for the recall of Wang and Koo from the Paris delegation.

The Peking Students' Union was formally organized at once to spread the truth about the Peking government and explain how China was being sold out to the Japanese. A general strike of all the students in the city was ordered. Ten thousand students filtered into every corner of Pe-

king and preached boycott and revolution. Students tore down the home of the Chinese Minister of Finance who was credited with being the paid agent of Japan's intrigue. Thousands of students were arrested, and Peking University was turned into a prison.

After the second day of general student arrests, Shanghai came to the rescue. Aroused by the students there, the merchants and common people went on a great ten-day strike of protest, and not a wheel turned.

The government weakened before this tremendous demand of public opinion and three officials were dismissed, as demanded by the students.

The colleges closed for the summer, and into thousands of little villages all over China swept the students, burning with a fire of new nationalism. All China heard their impassioned appeals for boycott—and all China answered. Millions of villagers who had hardly heard of Japan before were swung into a flaming spirit of hate against her and her interference in China's affairs and against her Twenty-one Demands forced upon defenceless China four years before.

During that first year of the boycott Japan lost fully 40 per cent of her trade with China. In some parts it fell to 80 per cent. The merchants had their share in making it effective, but it was always the students who furnished the burning enthusiasm. While I was in Shantung Province I saw hundreds of tons of freight being hauled scores of miles in one-wheeled barrows rather than have it shipped over the German-built, Japanese-grabbed railroad.

The Students' Union has 800,000 members, ranging from grammar-school children to university graduates. Each great city and district has its own Union. These are the young students who are arousing the East from her centuries of slumber. And they come from schools and colleges, by the way, that are for the most part kept going by American dollars and American hearts.
Good. H., S. '22

Three Progressive Movements

Excerpts from *The World's Work*

*The pessimist who bewails the times should read *The World's Work* for September. It is significant to find recorded in one issue of one magazine such promising movements as the following. (See also page 473.)*

Johns Hopkins and Chinese Medical Practice

The Johns Hopkins School of Public Health, established four years ago, is a separate branch of the university; it is not even a part of the medical school. It is devoting itself to educating young men and young women to practice medicine upon the Chinese plan—of keeping people well rather than of curing them after they get ill. Its graduates become health officers of towns, villages, and states, and sanitary engineers. The field for this kind of work is practically unlimited; in time to come there will probably not be a large corporation or factory or railroad which will not employ a sanitarian whose business it will be to protect the health of its employees.

The influence of this new department at Johns Hopkins reaches all parts of the world, as fellowships have been established for young men in distant countries. After obtaining their degrees these young men return to their own lands and there carry out the lessons in sanitation which they have absorbed at Baltimore. Thus an entirely new profession is being created as definite as law or theology. In the years to come, therefore, we shall have doctors who write the letters Dr. P.H. after their names, which means Doctor of Public Health. Most observers of the medical field will be surprised if in 25 or 30 years the Dr. P.H.'s are not a more important branch of the medical profession than the M.D.'s.

The Reader's Digest

Increasing Interest in Zoning

In 1911 Boston limited the height of all buildings to 125 feet and in other ways curbed the unrestricted license which builders and real estate speculators enjoyed. Los Angeles followed with a more comprehensive scheme; this divided the city into districts—one for residences, another for apartment houses, another for office buildings, another for factories and the like. In New York City, in 1916, it became apparent that Fifth Avenue, which is unquestionably the most beautiful shopping street in the world, was about to be preempted by the clothing manufacturers, who had already reached 32d Street. Laws were passed, therefore, which prohibited the use of Fifth Avenue above 32d Street for factories, thus preserving the beauty of the avenue and its usefulness as a headquarters of the highest class trade. About 60 cities are now working on a zoning system. The legal point was passed upon definitely by the Supreme Court, which decided that a city has a right to control its growth.

The movement illustrates the development of the social sense and the progress of civilization. The wholesome idea is gaining ground that the interest of the whole population rather than the "rights" of individuals is the consideration that should govern public policy. Beauty as well as usefulness should assert the same claim on legislatures. The recent action of New York in prohibiting the erection of bill boards in certain parts of the city is another evidence of this same elevating tendency.

Government by City Managers

The progress in municipal government during the past 25 years has been one of the most noteworthy and encouraging features of American politics. The amateur administrator, chosen on political grounds, is being displaced by the expert brought in from the outside to manage the city. Politics is adjourned. A new profession has come into being.

Remarkable achievements in the city-manager cities have helped to persuade other cities that the municipality differs from the ordinary business corporation chiefly in the character of its services and that it should be run on business lines. In 10 years nearly 200 cities have changed to this form of government and the number is being rapidly increased.

A small council is elected at large and chooses a city manager. It may dismiss him but may not control his acts. The manager appoints the necessary city officers and acts for the city in much the same way that the general manager would do for an ordinary corporation. He is responsible only to the councilmanic directors. There are many differences in the plans that are in operation, but this, in its essentials, is the scheme.

The abolition of special privileges; greater service for the expenditures that are made; solvency rather than impending bankruptcy; planning for the future; such developments in city manager cities are instant and decisive. The city pays a manager a fair salary and the responsibility is shifted to him. It is likely to be a government for but not by the people. Fewer votes are cast in the elections. No form of government, however, is proof against corruption and inefficiency; and if those in charge of a city-manager city desire to serve themselves rather than the people, they can do it even more easily if the responsibility is concentrated instead of being divided. The plan has succeeded brilliantly in some places and it has had a mediocre record in only a very few instances.

Municipal government by numerous

heads of departments elected by the people required an absurdly long ballot and imposed a tremendous burden on the voter. It was seldom successful. Co-operation in municipal affairs could be secured only through the agency of political parties, and the electorate could not locate responsibility. But if the public's part in government is made as simple and natural as possible, the public can deal with government directly instead of through political machines, bosses, and politicians who otherwise are necessary mediaries. The people's failure to operate a delicate complex machinery of democracy is on account of its mere intricacy. "The long ballot is the politician's ballot; the short ballot is the people's ballot."

A quarter of a century ago the ward was almost universally the unit of representation in the city, but it is being gradually abolished. It was the stronghold of political manipulation. The ward is abolished in city-manager cities with a very few exceptions. One hundred and fifteen, or nearly one-half of the cities of the United States with more than 30,000 population, are now operating under commissioners or a city manager. It is a remarkable process of simplification, and the gains have been enormous.

In Sacramento (Cal.), under a manager, it costs \$123,000 less to run the city for a year and a more extensive programme of municipal improvement than ever before was carried out. Du-buque (Ia.) secured a city manager who had had experience at Cadillac, Niagara Falls and Springfield, Ohio. The first year showed a surplus of \$30,000 as contrasted with a deficit of \$60,000 the year previous. In Wichita (Kans.) the manager built a sewer with direct labor for \$214,000 when the lowest contractor's bid was \$316,000.

These are some of the achievements of a few cities that have the commission-manager form of government. Scattered over the United States are many other cities which are models of honest, efficient, and even inspired administration.

Leadership at Last for the Farmers

Digested from *The World's Work*

John K. Barnes

IN America today a modern crusade is bringing the knowledge of scientific agriculture into every farming community that indicates a re-birth of American rural life. More than a million farmers are enrolled and they are as surely making history as did the crusaders of old.

Fifteen hundred county farm bureaus are at the foundation of the movement. The "County Agent" is showing the farmers how to grow larger and better crops and raise better live stock, and is bringing the farmers of each county into helpful and pleasant contact with one another. The "Home Demonstration Agent" is showing the farmers' wives how to make the farm home attractive and efficient. The "Boys and Girls Club Leader" is rendering one of the most important services of all: interesting the boys and girls in corn clubs, in baby beef contests, in hog and poultry raising, in dressmaking, in farm accounting—showing them that agriculture is a science worthy of the study of the best minds and that it grants its rewards in proportion to the brain power, not the muscle power, expended upon it.

It has been but a natural step for these county bureaus in 46 states to combine into state organizations and for state organizations to combine in the American Farm Bureau Federation. It is in these organizations that most of the farmers who have set forth to solve the American farm problem are enrolled. They expect to solve it by getting a larger part of the consumer's dollar for the farmer. The crusade has led them through state legislatures up to Congress, where the so-called "farm bloc" has been organized, and is giving them a commanding voice in politics as well as in economic matters. One of the

most important results of this awakening has been the spread like wild fire of co-operative marketing.

It is worth noting that the "Wall Street Journal" says of this reform movement: "It means that a revolution, bloodless but of far-reaching effect, is now under way in the United States, that will add enormously to the prosperity of the country."

Business leaders are in sympathy with this "revolution" because from 35 to 40 per cent of all our products find a market on the farm. But business men would not be favorably inclined toward this movement if it did not have able, conservative, and constructive leadership. They have no such friendly feeling for the Non-Partisan League of North Dakota. The great significance of this modern national farm movement is that, for the first time in history, the farmers of America have able and educated leadership that is qualified to solve their problems by sound economic means. They are not likely to make mistakes that will wreck the movement, as other farm movements have been wrecked in the past.

When the American Farm Bureau Federation was organized in 1920, James R. Howard was called from his 480-acre farm in Iowa to be its first president. He started his career as a college teacher of economics, and has had five years' experience as a banker. He is as proud of the fact that a few years ago he bought a run-down eighty acres that would not produce 25 bushels of corn to the acre and by seeding it to clover, using no commercial fertilizer, brought the yield up to 85 bushels to the acre, as he is of any of the things he has done as president of the Federation.

An executive committee of twelve is responsible for the policy of the

organization in accordance with the programme adopted each year by the delegates from the state organizations at their annual convention. These twelve men are farm leaders in their respective sections of the country from Massachusetts to California. No one who has ever sought an office in the American Farm Bureau Federation has so far been elected to it. It has been particularly free from self-seeking individuals and has been able to plow a straight furrow of honest service to the farmer. The sole aim of its leadership is to improve living conditions for the men, women and children on the farm—to make farming profitable and attractive to the man who buys a farm today.

The fact that the following are typical of the type of men on this executive committee is significant:

F. F. Richardson lives on a farm in Massachusetts that has been in the possession of the family for seven generations since 1678. He is a graduate of the Massachusetts Agricultural College, was a member of the State legislature in 1904, has been a county commissioner for 16 years, a member of his town school board for 16 years, and town treasurer for 20. For the past 4 years he has been a member of the State Board of Agriculture.

Dr. W. H. Walker was a Nebraska farm boy who became a doctor, a teacher, and then a farmer on irrigated land in California. Like most of the other members of the executive committee, he is head of his county farm bureau and of his state Farm Bureau Federation.

Charles S. Brown is a self-educated farmer who can quote from the world's best literature like a professor of English. He is president of the Arizona State Farm Bureau.

It is a cruel fact that on the average American farm today the only real profit from farming can be measured by the unrequited toil of the boy under 15. He does the chores, milks the cows, works in the fields, attends school for a few months in winter, if at all, and has little time or opportunity to play. Never would

he choose for himself or his sons the hardships of his childhood. No solution of the farm problem would be a solution that did not lift the burden of farm life from the shoulders of this boy, from his mother and his sisters. If the problem is not solved, then the annual crop of those buying farms will fail and American agriculture will decay; hence, the cities as well as the rural districts have a vital interest in the matter.

One day during the planting season on the farm of James R. Howard, they ran low on seed corn. Mr. Howard told his 13-year-old son to drive until he found a farmer who had some seed corn for sale. He told him it would probably cost about \$3.50 a bushel. When the boy came back he said, "Dad, So-and-So has better corn than we have and I think it would be good for us to plant some of it. I got the seed from him. He asked \$7.00 a bushel for it but I think it's worth it." The boy had joined a corn club at the consolidated school and knew the value of good seed. He also joined a calf club and took some county prizes. After Mr. Howard became president of the Federation he came to Chicago. He suggested that his son go to the University. "No! I want to go to Ames and take agriculture. I am going to be a farmer," said the boy. He entered the Iowa State College last fall. This spring he was declared champion stock judge of the freshman class. Here is a type of the coming generation of farmers—the product of consolidated agricultural schools, of boys and girls clubs, of state agricultural colleges. They will be less satisfied with conditions as they find them than their fathers are. The "agricultural revolution" is as sure to be carried through as the sun is to rise in the morning.
W. W., S. '22

A clergyman in Connecticut writes: "Enclosed find check for the Digest. I find that I need it, although I cannot spare the money. To me it means what I need to make a living. I will try to interest others in it, for I am, sincerely, one of the well satisfied."

Needless to say, such letters, and we receive many of them, are very gratifying to the Editors.

On the Length of Cleopatra's Nose

Condensed from Scribner's Magazine

Brander Matthews

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1. How spinsters aid British army.
 2. Van Dyke's portraits and whale-fishing.
 3. Tudor architecture and turnips.
 4. Nelson's victory gave us English jams.
 5. The Gulf Stream and sports in England.
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PASCAL calls attention to the way in which a little thing may have great consequences, saying that causes so trivial that they can scarcely be recognized, move all mankind. "The nose of Cleopatra—if it had been shorter, the history of the world would have been changed."

If Cleopatra's nose had been unduly short, she would probably not have descended the corridors of time as the heroine of the most disastrous of historic love-stories. She might not have found Mark Antony at her feet.

If Mark Antony had escaped the coils of this Egyptian Serpent, he might not have lost the battle of Actium; he might have been the founder of the Roman Empire. But Mark Antony lacked the self restraint, the caution, and the astute statecraft of the Augustus who laid solid the foundations of the grandeur that was Rome. It is unlikely that he would have ruled wisely. The empire would not have been skilfully buttressed, and the barbarians would have broken in. There would have followed swift disintegration and destruction, and there would have been no lingering Decline and Fall for Gibbon to chronicle. Then we moderns would

not have come into the heritage upon which our civilization is based.

If we look a little deeper, however, we are likely to conclude that Antony's fatal weakness was in himself, in his unstable character. If he had never laid eyes on Cleopatra, the ultimate result might have been the same. There were other charmers of her time, and any one of them could have lured the unstable Roman to his allotted doom. As one writer has pointed out, the little thing which sometimes seems so significant is only what the physicians call "an exciting cause," always far less important than what they term "a predisposing condition." The last straw does not break the camel's back unless the beast is already laden to the limit of endurance. The slight pressure on the hair-trigger which fires the gun did not load the weapon or aim it.

But even if little things are unlikely to have great consequences, results often transpire from remote causes which are not immediately apparent. I remember reading a whimsical suggestion to the effect that the stubborn resistance of the British army was due to the prevalence of spinsterhood in Great Britain. The explanation of this paradox is to be found in a sequence of causes and consequences. The British soldier is nourished on beef, and the quality of the beef is due to an abundance of clover, which needs to be fertilized by bees. But bees cannot multiply and live unless they are protected against the field-mice which destroy their broods and ravage their reserves of honey. The field-mouse can be kept down if there are only cats enough to catch them, and cats are the favorites of the frequent old

maids of England. These lonely virgins keep pets who prevent the mice from despoiling and destroying the bees, so clover flourishes luxuriantly and the cattle wax fat to supply the soldiers of the king with their strengthening rations.

2. Sir Martin Conway tells us that the beautiful costumes of the Cavaliers of England, as we see them in Van Dyke's portraits, owe their chief embellishment to the hardy mariners who ventured into the stormy waters near Spitsbergen. The chief use to which whale-oil was put was the manufacture of the better class of soap. Before the beginning of the English whale-fishery on the Spitsbergen coasts about 1610, there was very little good soap in Tudor days in England. Improved laundry work followed the whale-fishery. Hence the relatively small ruffs we see in Tudor portraits and the small amount of linen displayed. Later portraits show more linen and more lace.

3. Once in a chat with Sir Martin in London we touched on this topic of the unknown origin of things well known. "Are you aware," he asked with a smile, "that the outflowing of Tudor architecture, which is one of the glories of England, must be ascribed to the cultivation of the turnip by the Dutch?"

"Well, England has a damp climate, and that makes it the best grazing country in the world—especially for sheep. But until the culture of root-crops was developed in Holland and transplanted to England, our farmers found it almost impossible to carry their sheep through the winter. This was made easy for them by the introduction of the turnip. Whereupon there was an immediate increase in sheep-raising, which ultimately gave England the immensely profitable wool trade. And the enriched Tudor merchants, like true Englishmen, spent their gains freely on their houses."

4. "Now I can tell you," I said, "how it is that Nelson's victory at Trafalgar brought about the popularity of British jams and marmalades

in the United States. Nelson's defeat of the French and Spanish fleets gave England thereafter the undisputed command of the sea and cut the Continent off from the colonies. The chief of the importations from tropical countries was sugar, and the deprivation was so keenly felt that Napoleon offered a tempting reward for a method of making sugar independent of sugar-cane. This was the origin of the beet-sugar industry, which had at first to be fostered by bounties from the government. After Waterloo, half the countries of the Continent found themselves with thousands of acres of beet-fields which would go out of cultivation if cane-sugar should be allowed to compete. To protect the farmers, some countries put a high tariff on cane sugar and paid an export bounty on beet-sugar. This bounty-fed beet-sugar was dumped on the London market. It ruined the sugar-planters of Jamaica, but it gave the British makers of preserves their chief raw material at a price which enabled them to import oranges and strawberries, and then to export to the United States their jams and marmalades."

5. Then I asked Sir Martin if he had ever considered the influence of the Gulf Stream on the field-sports of England. As the British Isles are as far north as Labrador, they would be desolate were it not for the warm Gulf Stream. Because it is nearer the Arctic, England has a longer day than France or the United States, and therefore the young men and maidens can do a day's work and still have two or three hours of daylight in which to play outdoor games.

The gentle reader is now in possession of the principles of a novel sport, and he can hunt down strange, unsuspected, and remote causes whenever he is sleepless at night or bookless on a train. The game can be played as a solitaire; or a half-dozen may take part, sitting about the wood-fire while the winter wind swirls the snow against the frosted windows. Scrib. M., S. '22

Have You An Educated Heart?

Condensed from *The American Magazine*

Gelett Burgess, Author of "Are You a Bromide?" etc.

Do you ask people to come to see you—but never set a day for their visit?

Do you now and then give your poor relations a ride in your car—but always take the best seat yourself?

If you lunch with a friend at a restaurant, on a fifty-fifty basis, do you pay your half of the check—but forget all about the tips?

If people are in trouble, do you say to them, "Well, if there's anything I can do, be sure to let me know"—and then leave them to get along the best they can?

If you do these and various other things then you haven't an Educated Heart.

SADIE had tramped through shop after shop to find a particular kind of gloves for Eldora. Then she had bought a fancy box. She had wrapped the package with fondest care. She had walked twelve blocks to a post office, and stood in line to have it insured.

"And now all Eldora says in her letter is 'ever so much obliged!' wailed Sadie. "Did she like those gloves? Were they the right shade? Did they fit her? She might have said something about them!"

"The trouble with Eldora," Sadie continued, "is simply that she hasn't got the Educated Heart. You know you can usually tell an educated man, can't you? There's something about him that's—oh, I don't know—finish, or distinction, or something. And it's just the same with hearts as it is with heads. Some hearts seem to be sort of half-baked—rough-dried,

unvarnished, amateurish. And then some hearts are just as if they'd been to college and been graduated in kindness. They've got their B.K., or even D.K. They have that extra touch of consideration, thoughtfulness, imagination."

And so I found myself classifying my friends. First of all came Crystabel. Last October I sent her a book. She acknowledged it, promptly. But, two months afterward, she actually wrote me another letter, telling me what she thought of that book; and she proved, moreover, that she had read it! Thanks are something like mortgages, to be paid in instalments. Why, after five years, Crystabel often refers to a gift that has pleased her.

But oh, the thousand negligent others! You give your friend a bottle of perfume. She thanks you, pops it into a bureau drawer—and begins to talk of something else. You give her a lovely veil—and, right before your eyes, she wads it into a bunch, jams it into her bag, and takes another chocolate.

I visited my cousin Frizia. "What a pretty necklace!" they all cried at dinner. Pleased and self-conscious, I waited for Frizia to say, "Oh, yes, my cousin brought it to me." But did she? No; she said simply, "Oh, d'you like it?"

There really ought to be, in every college, a four-year course in the art of making presents. Perhaps you don't know what your friend wants. The Educated Heart makes it its business to find out—and to remember. I have one friend to whom I can't express a taste or a desire, that it isn't treasured up against need. I said to the Prandials, once, that I loved water cress. Never a meal

have I had at the Prandials' table since then without finding water cress, bought specially for me.

Do you see what Sadie meant by style in kindness? It's a combination of good taste and imagination. We all possess imagination, but most of us won't take the trouble to use it. There was old Westrose. Never a friend of his wife's did he ever put aboard a pay-as-you-enter street car, but he would apologetically tuck into her gloved hand the nickel to save her rummaging in her bag. That's kindness with a kick to it.

Well knows the Educated Heart that the doctor's clients usually pay slowly, and itself, therefore, pays without delay. Even the smallest service can be done beautifully, as offering your seat in a street car to a woman with a bow, with a smile of willingness.

How about those who always insist on paying for their half of the dinner—but forget to share the tips?

If you, however brilliantly, make fun of your wife, if you humiliate an inferior, insult a debtor, if you promise and keep not your word, if you fail to flavor your kindness with sincerity—then I perceive that you have not the Educated Heart.

When you try to be kind, do it to the full end of the rope. If you now and then give your poor relations a ride in your car, don't always take the best seat yourself. Don't send your telegram in just ten words. Add those extra words that make the reader grin and perceive that you cared more for him than you did for the expense.

No one with the Educated Heart ever approached a long-absent visitor with the greeting, "Oh, Mr. Spoop, you don't remember me, do you?" No; he gives his name first. He doesn't say, "Now do come and

see me, some time!" He knows this merely means, "Don't come at all!" The Educated Heart's way of putting it is apt to be, "How about next Wednesday?"

I doubt if an Educated Heart is ever tardy at an appointment.

Of course you have found out that very few people ever really listen in conversation. They are usually merely waiting for a chance to say something themselves. Even though they go through all the motions of listening, say "Oh," and "Ah," and "Really, is that so?" and "How awful!" the moment you close your lips they pounce upon you with their own narrative. Or if, peradventure, they do listen, is the story of your trials or disappointments heard with real sympathy? Not often.

When your friend is ill, you call once or twice at the hospital. Do you ever call again? Yet the patient is still perhaps quite as ill. The plain truth is that most people really hate illness. It thrusts upon them a disagreeable burden of sympathy.

Sometime you have heard that frightful phrase, that mockery of friendship: "*If there is anything I can do, be sure and let me know!*" The Educated Heart has imagination—knows what to do.

It isn't always the big misfortune that we suffer from most. It's the little stings that we can't forget. It's because of the Uneducated Heart that pillows are wet, that husbands grow old, that love-mad women kill.

Two perfect exponents of the Educated Heart there are—only two, but I am sure you have known them. The mother, who sees her child as truly a part of herself; and the lover whose imagination is fired with romance.

Am. M., S. '22

A CORRECTION

The question was asked in the September issue (in reference to a regular perusal of *The Digest*), "In what other way can you enlarge your mental horizon so easily?" Through an error not detected, the last two words of the sentence were omitted, which, of course, made the question a ridiculous one.

The Letter Law and the Golden Rule

Condensed from *The Atlantic Monthly*

George W. Alger

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1. Safety in judges or laws?
 2. Conflicting precedents empower a judge.
 3. Complex laws encourage arbitration.
 4. Spirit of law now emphasized.
 5. Leaders rather than laws.
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THE ancient Charter of Massachusetts stated that our government was to be one of laws and not of men. Laws should be made for judges to follow and enforce. Justice dependent upon the varying personal concept of right in the heart of the judge was to be discarded.

The whole history of law is the struggle for a working compromise between two ideals: judicial discretion, and the letter law—superior to and binding upon the judge. The vast mass of our statutes clearly indicate that the letter law has become unduly dominant with us.

One of the reasons for this was given me by a prominent member of the bar when he said, "You know that so long as politicians nominate and the public elects judges by general elections, the main protection of litigants must be, not in the character of the judge, but in the definite character of the law itself."

2. But one question continuously becomes more important: how much more complicated can an increasingly complex society permit its law to become, and avoid disaster, or even allow the continuance of normal business? Out of complexity, however, comes the possibility of simplicity by a process of healthful evolution. An old lawyer said to me: "There are so many precedents; so many judges

have written so many opinions in so many cases, that a judge who really wants to do what is right today generally can find some precedent to support him." Twenty years ago there were not infrequent decisions where in the courts declared themselves regretfully constrained to a certain decision, which they felt to be unjust in the particular case, but which they said was necessary according to the precedents of the law. The modern note tends to be somewhat different. An illustration:

3. A builder recently sued an owner, for whom he had built a country place, for the balance of the contract price. The owner refused to pay, saying that the builder had not kept his contract, which called for a certain kind of wrought-iron pipe in the plumbing of the house. By inadvertence, the builder had put in an equally good pipe of a different kind—same appearance, quality, cost. The Court did not uphold the letter of the law, and decreed that the builder should be paid.

It was only a decade or two ago that jurists were scornfully criticizing Roosevelt's distinction between "good" and "bad" trusts. Yet, today, in testing a corporation's right to existence, we find the Court seeking the answers to such questions:

How did it attain its growth: by oppressive methods applied to competitors; by trickery or fraud, by unfair practices; or was its expansion the result of superior business ability honestly applied?

Has the public been harmed or benefited by its existence?

Only a few years ago the courts took an entirely different attitude. The test was not the abuse of power: it was the existence of power.

What the final determination of the courts will be on this question will depend largely upon the ultimate fate of the Federal Trade Commission, which exists to enforce fair practices in modern business. Although the business world still considers it a meddlesome bureaucracy, it is not due to lack of merit in the principle on which the Commission is founded. Its life has been too short, as yet, for us to pass a harsh judgment upon it.

4. Recent developments in commercial arbitration indicate another step, and a very important one, in this process by which business seeks simpler ways of meeting its problems. Owing to the increased complexity of the contract law, disputes in law courts over business transactions are tending to become unduly expensive. The trial of contract cases by jury is today an almost complete failure, as contract law is so complicated as to require a high degree of legal learning.

New York has recently given a new vitality to arbitration, through the creation of an association of responsible business and professional men, devoted to furnishing the ways and means of arbitration as a substitute for litigation in this type of case. Business disputes will be determined by the intelligence and business experience of fair-minded men, making the determination of these disputes speedier and less expensive. Thus the courts have for the first time a form of beneficial competition.

There is an instinct in the soul of man which bids him look, not to the unending scrolls of the law, but to some good man whom he knows and has confidence in. There are many little communities in our country, where society has not become complex, where this old personal ideal yet prevails. I remember a country doctor who was also the justice of the peace who, for fifty years, decided all the disputes which, in the cities, make law-suits.

As years pass, and laws and society become more and more complex,

I ask: How long will it be before the pendulum will swing to the other extreme—the demand for personal justice administered by the good man as a substitute for our endless barren wilderness of precedents in law and a maze of indigestible statutes? Laws made yearly more complex to safeguard cities and states against demagogues in office are sure paths to the collapse of the democratic ideal. There is no safety in them.

5. The fundamental mistake in the overcomplexity of so much of our modern law is that it fails to render the main service which is expected of it. There is no protection against the dangers of the crowd-spirit, if the crowd itself makes the law. This has always been true. It was true when tested in Greece and Rome. Both of these ancient countries disintegrated under the crowd-spirit—that spirit which governs when men cease to reason as individuals but respond to appeals which come to them as masses; when a keen understanding of mob psychology becomes the basis of political power; when policies are determined, not by the clear thinking of individuals, but by adroit propaganda addressed to the crowd-spirit, to men in the mass, to those composite prejudices which defy reason and make wisdom inoperative.

We must learn new ways for leaving the fog of crowd-compelling propaganda, and learn to think as individuals. The movement toward the simplicity which this paper has sketched is a healthful movement toward those simpler standards essential to the successful operation of a complicated social life.

The final hope of democracy must be, not in its letter law, but in its leadership. Eventually people's trust must be less in law and more in men. In the last analysis, the main test that will determine the survival of democracy will be its capacity for the wise selection of men—men to be trusted with the powers of the state. Atl. M., S. '22

Women as Dictators

Summarized from *The Ladies' Home Journal*

Mrs. O. H. P. Belmont, President, *The Woman's Party*

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1. Decrepit man-dominated parties.
 2. Strength of organized women.
 3. To force higher standards.
 4. Men beginning to fear women.
 5. Sex discrimination in the church.
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THE end of the dictatorship of the world by men alone is in sight.

We women have been powerless in a misfit social structure for such an endless time that we have accumulated enough stored-up energy to shape any structure to our will.

The time has come to take this world muddle that men have created and strive to turn it into an ordered, peaceful, happy abiding place for humanity. In its present condition the world is its own worst indictment against the sole dictatorship of men. Men have always kept women in subjection. To acknowledge them as equals would have destroyed their own pedestals. They have opposed an even partially woman-governed world, fearing a limitation of their own undisputed freedom.

We are going to make the necessary changes, but not for the sake of women alone. We are working for the human race.

The day is not far off when the Woman's Party, of which I am president, will be strong enough to impose any measure it may choose.

Our first task is an educational one. We mean to plant the idea of independence in the mind of every woman. Our party will be a woman's party, and a woman's party only. I

have no intention of repeating the experience of the American Red Cross, which, in spite of the fact that it was founded by a woman, is run entirely by men. This will never happen in the Woman's Party. The deed of gift of the property in Washington—the property on which the new parliament building will be erected—provides that it reverts to my estate the moment any man is given official position, employment or salary. The world makes its readjustments by swinging to extremes.

2. By the way our membership is increasing it is evident that our organization will be a colossal thing in a very short time. We mean to free women from the indignity of hanging on to the old political parties. I think it would be far better for women to stay away from all elections rather than support the existing decrepit man-dominated parties. I do not want to see any woman in the Senate as a Republican or a Democrat.

Women will never get anywhere until they begin to initiate. Perhaps there is something very glorious about being a helpmate, but if so it's time some man shared that glory. And if there is something very glorious about being a starter, an initiator, a leader, it's time that women shared that, too.

The strength of man has always been in the union of men, and the weakness of women in her lack of union. If a man commits an indiscretion all other men protect him. If a woman is at fault other women, instead of protecting her, are often the first to condemn. Women in the past have been afraid to lose the respect or the love of men by opposing their wishes. On the contrary, it has been my experience that the modern

man finds the intelligent, socially conscious, individualistic woman a more companionable person than her frightened sister who fears to speak or move lest she offend him. Women gain far more than they lose by an attitude of independence.

I have seen a tremendous evolution in a very short time. Take the question of divorce. It is not long since no woman dared to openly criticize a man's behavior by demanding a divorce from him. I was one of the first women in America to dare to get a divorce from an influential man. Up to that time divorce had been the prerogative solely of actresses. Rich men could marry women, treat them in any way they chose, and ignore them. That is no longer possible. We have said to men, "We have a right to live, a right to be respected."

The barriers must be broken down which prevent women from utilizing, for the good of the human race, all their energies, capabilities and talents. If we are going to scramble for jobs, instead of fighting for principles, I think it would be much better if we did not have a vote.

3. Europe has suffered no more under the reign of queens than it has under the reign of kings. Surely anyone who has listened to the debates of the United States Senate could not fail to admit that there are many women who would fill the chairs better than some of the men who occupy them at present. It is a crime for the country to be represented by some of the men who are there.

Men have paid great attention to the breeding of horses, dogs, cats and pigs. They have paid no attention to the breeding of the human race. Women will do their utmost to change this state of affairs. When right and wrong are put before men they will have to turn from wrong to right.

Today you say to an intelligent American, "Why don't you go into politics?" He replies that it is so corrupt he wouldn't think of it. Who is going to rescue it from this corruption? If men do not choose to work for the common good, surely they have no right to bar us from working.

Men have never given us justice, but we will give it to them. They have interfered long enough with the development of the race. We have been patient too long.

A woman has a power that a man has not, and a man has a power that a woman has not. The blending of the two will make for a better whole.

4. Men have begun to fear women because they are surpassing them in so many lines of endeavor. Once a woman has obtained her independence and come to value her self-respect, she will demand the recognition of her complete equality—politically, socially and in the laboring world.

5. Women have given their time, their energy and their money to support the church. We are allowed to sit in the pews, but not to stand in the pulpit. The men of the church accept our support, but are not willing to share their exalted positions with us. We are required to acknowledge man as our spiritual superior. We do not acknowledge him as such, and Christ did not.

Sex discrimination must be done away with in the church, in politics and in the laboring world.

Every woman is a natural conservative. We are going to demand arbitration. We are going to see that no warlike measure of any sort shall be taken without such arbitration. We shall hold our peace conferences before, and not after, war.

Christian women are going to find a new way in which to interpret and practice the religion of Christ.
L. H. J., S. '22

A Dry West Warns the Thirsty East

Condensed from Collier's, The National Weekly

William Allen White

THE KANSAS SAGE SAYS:

1. No law on earth will prevent old soaks from getting their liquor.
2. The West cannot see prohibition as a violation of liberty.
3. The East cannot see prohibition as a measure directed against economic waste.
4. Kansas and thirty States of her tradition and kind would no more lose their forty years' fight for prohibition than they would lose their four years' fight against slavery.
5. And on the Eastern seaboard this Western attitude is regarded as a wave of emotionalism.
6. The foreign-born citizenship—from countries where liquor was not abused as we Americans seem always to abuse it—see prohibition as a maudlin attempt to make people good by legislation.
7. It is probably to their credit and our shame that we Americans created the saloon as it was, and that our newer citizens cannot see how vicious it is.
8. These clashing views seem hopeless. The job of making an adjustment is a big one—big and delicate. A statesman is needed for this job. No politician should apply.

THESE United States! We fought a four years' war to eliminate "these" and make it this United States. But, alas, half a century after the Civil War we have these United States. They have a binder sufficiently strong to hold them; that binder, stripped of its flag waving, is the Yankee desire for a great market place unhampered by tariffs, boundaries, or trade restrictions. But, after all, in spite of the fact that we masticate the same gum from Maine to California, use the same automo-

biles, wear the same clothes—still, each State has worked out its peculiar variation of the American idea.

And we find these United States becoming theser and theser every year. The establishment of peonage in Mississippi, Tammany in New York, the cafeteria in southern California, literature in Indiana, Reno in Nevada, oil in Oklahoma, and the Ku Klux Klan in Texas, all indicate how various are the social experiments of Americans in their local habitats. Kansas has been distinguished in these United States for a generation by her long, dogged fight for prohibition. So an examination of the fight Kansas has made may reveal something of the process which the nation must follow if it holds the prohibition law upon its statute books.

It has been 42 years since Kansas adopted a constitutional amendment prohibiting the sale of alcoholic liquors in that State. Now, it is generally supposed that in Kansas, at least, prohibition prohibits. It does not. Prohibition never does and never will prohibit. The thing that prohibits the manufacture and the sale of alcoholic liquors in Kansas is beyond the law. It is the sentiment of the people that the law is just and that it should be enforced.

That sentiment in Kansas did not spring up overnight. It was in the Kansas blood. Kansas in the fifties was of New England stock—largely from the Ohio Valley, one generation from New England. Then came the Union army in the seventies. Each soldier got a Kansas homestead. These Union soldiers were out of New England directly or indirectly. Few foreign-born families came to Kansas in the seventies because the Union soldiers got all the free land.

Kansas of that period had one ideal. To make Kansas a good State—a home site. So Kansas fell afoul of the saloon early in her history. For the saloon was a wasteful thing—promoting prodigality of every sort; of money, of men, of those decent, kindly manners that we call good morals.

Indeed, in many Kansas towns founded in the fifties, the town charters restricted the sale of liquor, and in a few towns liquor was outlawed. Thus it happened that local-option laws had banished the saloon from a majority of the Kansas counties before prohibition came. And the prohibition law of 1880 represented a firm conviction of a State of home makers that the saloon was a bad thing for a town.

But in many towns the saloons made arrangements with the city and county officials to be fined regularly and went on selling. Sometimes the fines were blackmail, and sometimes the officers split even with the taxpayers, which was regarded as fairly honest in that day. But the saloon, even when it flourished, was as shady as the house of prostitution.

And with the passing of the saloon, the people discovered that the harlot and the gambler went with the saloon keeper. This aided law enforcement immensely. Kansas women were reenergized, for they were annoyed by the rowdy element. The women saw how the ballot would help them. The legislature of 1885 gave the municipal franchise to woman. She could vote for city officials; whereupon a fight began to control the towns and cities. The women won.

Fancy what the foreign-born colonist thought when he heard of the row in Kansas. He took one look and fled for his life. While tens of thousands of foreign-born settlers were flocking into neighboring States, Kansas got none of this population. The population of Kansas remained at almost a numerical standstill for two decades after the adoption of prohibition.

Slowly the enforcing laws became harsher and harsher. A law was passed under which the physical property in which a saloon was kept became a nuisance. The owner, although he might not be the keeper of the saloon, could be fined, and his building locked up as a punishment. That law did the business for the saloon.

But after Kansas was bone dry, in the nineties, the thing known as the "joint" prevailed, where liquor was sold illicitly. A joint thrived from 30 to 60, possibly 90 days, until it was broken up, the proprietor often put in jail, and his family disgraced. That was the stinger in prohibition. It was the social odium that comes to the law breaker.

Then came the drug store. And straightway the Legislature enacted a law prohibiting drug stores from keeping alcoholic liquors of any kind on hand for any purpose.

We might as well frankly admit that no law on earth will prevent old soaks from getting their liquor. But as the years have passed in Kansas, the crop of old soaks—the waste of liquor—has disappeared. It is no argument against the success of prohibition to say that liquor was still consumed in Kansas. The consumption during the last ten or a dozen years has come from liquor shipped in and sold by the bootlegger. He carries the liquor on his person, so he must deal largely in whisky and brandy. His economic influence is small.

Then Kansas added four laws strengthening prohibition. These were a law making the second conviction for violating the prohibitory law a penitentiary offense, another taking away the optional fine in conviction for selling liquor and making a jail sentence obligatory, another law providing for the confiscation of automobiles used in bootlegging, and the most effective of all, which gave the attorney general power to bring ouster proceedings in the Supreme Court against any sheriff, constable, mayor, city or county official who

(Continued on page 486)

Bells and Bell Towers

Extracts from *The Mentor*

Clinton H. Meneely

Son of the original Meneely, who made bells nearly a hundred years ago; and descendant of the first bell makers in America

THROUGHOUT the ages bells and chimes have been interlinked with the history of people and nations. Before man kept records he made bell-shaped vessels of wet clay. Baked in the sun rays, they hardened and gave off a pleasing resonance when struck.

Aboriginal people used bells as ornaments, and set bits of metal a-jingle in dances. Moses and Isaiah mention the use of bells and anklets on the feet of women, as yokes for horses, and in temple ceremonials. The Greeks festooned their triumphal cars with bells, and belled malefactors on their way to execution. The Romans called citizens to the senate and forum, the market place and baths by bells, and gave prizes of silver bells for races.

In the Orient, bells were used in religious worship at least 2000 years before Christ. About 400 A. D. church bell towers were raised in various countries of Europe, and 200 years later it was ordered that every Christian church should have one.

The ringing of bells was a signal of war in the French Revolution.

To deprive a town of its bells has always been a sign of degradation. When Cromwell appeared before Cork he ordered all bells to be converted into artillery. Among many superstitions about bells, is one that avows that bells carried from their own towers will remain silent in the enemy's land.

Chinese bells are frequently square, Japanese bells barrel-shaped. Italian bells have an unusually long "waist" or middle section. The ideal bell composition is made of two metals only, 78 parts copper to 22 parts tin.

A powerful force is exerted by the sound waves of even a small bell. Muleteers climbing perilous paths in the Alps tie fast the neck bells on their animals to avoid the possibility of their vibration affecting sliding snowbanks.

Russia is called "The Land of Bells." All over the vast domain, their thunderous voices are heard morning and evening. The Great Bell of Moscow is the largest in the world, and was made to the order of Empress Elizabeth in 1733. It weighs about 490,000 pounds, and the metal in it cost over \$300,000—in addition to which a million dollars in jewels and gold plate were thrown into the molten mass by zealous subjects. The bell is 20 feet in height. There is a large bell market in Moscow, where bells of various sizes are for sale.

For hundreds of years the chimes of Belgian and Dutch church towers have rung for liberty. Thousands of people gather in the square of Malines, Belgium, to hear the weekly concerts of a well-known chime player. In 1914 the bell ringer played the national airs of Belgium to encourage soldiers marching out to stem the onrush of the German army. In June, 1919, when ex-President Wilson went to Malines, the "Star Spangled Banner" was rendered on these historic bells.

Within recent years many American cities have been enriched by the gift of splendid bell chimes. One of the largest tenor bells in the world is in the tower of the Court House in Minneapolis. Another notable chime is in Springfield, Massachusetts. Mentor, S. '22

winked at the nonenforcement of the prohibitory law. A score of removals were made. That rapidly dried up the wet spots in Kansas. Prohibition worked.

As matters now stand, Kansas juries convict as often in liquor cases as they do in other cases. Thus public sentiment backs up the prohibition law. And so it follows that for two decades our politics have been totally free of saloon influence.

Now, of course, what Kansas had done in 40 years, America might reasonably expect to do in much less time. But it must be remembered that the most un-American thing in Kansas is her high percentage of American-born citizens. Eighty-five or 90 per cent of our citizens were born in America, and something over 50 per cent of our citizens were born in Kansas and have never seen an open saloon. It is not fair to assume that what has been done with a population such as ours is may be done with a population such as Massachusetts has, or New York. In 1911, Chicago had a foreign population of 36 per cent, New York, 41 per cent.

In America today on the Atlantic seaboard the population is vastly different from that in Kansas; indeed, it is a different population from that of the States in the Middle West. Most seaboard States have a majority composed of citizens of foreign-born parents. It is not a question of "good" or "bad" citizens. It is a question of point of view. The foreign-born citizenship is not interested in the economic waste of the saloon. That population comes from countries where liquor was not abused as we Americans seem always to abuse it. So these people see prohibition as a maudlin attempt to make people good by legislation. The God-and-morality phase of prohibition is all that has ever got into the consciousness of most of the people of the seaboard States.

So we have an unhappy situation. A considerable majority of the States believe in prohibition as an economic measure. When national prohibition was adopted, Kansas was

only one of 34 dry States. These States went through about the same evolutionary experience that Kansas had in legal enforcing agencies.

Kansas and 30 States of her tradition and kind would no more lose their 40 years' fight for prohibition than they would lose their four years' fight against slavery. Yet State prohibition is practically impossible. For bootlegging across State lines tends to reduce the efficacy of all prohibitory laws. The States that believe in prohibition feel just as bitterly when they read of meetings in New York, sponsored by the rich and the great, demanding the repeal of the Eighteenth Amendment, as New York would feel at a meeting out in the cornfields demanding the repeal of a certain clause in the Fourteenth Amendment often used to protect the rich.

Different sections of the country have different backgrounds. The West cannot see prohibition as a violation of personal liberty. For a generation has grown up in the West under local option. That generation does not regard liquor as any essential part of a man's existence.

The East cannot see prohibition as a measure directed against economic waste. For in the East a cocktail before dinner is a serious and solemn rite in many homes. And in nearly all homes, high and lowly, wine and beer are regarded as essentials of life. The old American stock there feels that its liquor gives it a distinction. The new American stock is but a generation removed from Europe, where wine and beer are not injurious, as they seem to be in our climate. So the new American stock feels that to take away wine and beer is a wicked and arbitrary deprivation.

These clashing views seem hopeless. The job of making an adjustment is a big one—big and delicate—handling a weight for a steam crane with a jeweler's tweezers. A statesman is needed for this job. No politician need apply.
Coll. Wkly., S. 2, '22

Socialism and Common Sense

E. W. Howe's Monthly

IN the publication of a Socialist magazine there is always a head man who, being a little more capable and forceful than any other in the organization, receives larger pay, and decides policies. He is boss; he employs, discharges, promotes. He is not always able to make decisions that meet with the unanimous approval of his subordinates, but he continues in his position until another appears who is more promising, when the same program is repeated, with the usual bickering and ill feeling common in human affairs.

In every labor union, the same rule prevails: the expert man occupies the better positions, and receives the larger salaries. In the railway service, the locomotive engineer receives three to five times as much pay as the track laborer, has lighter and more agreeable work, and is frequently occupied only half as many hours. The same rule holds in a Communistic organization. Even here the natural law is recognized: the more capable men are the leaders, who quarrel among themselves, are frequently unfair with their followers.

In the case of a pirate ship, the most fearsome of the scoundrels is captain, decides when to board, and divides the loot, always retaining the larger share for himself. If women are captured, he is awarded the most engaging of the maidens, while the least capable rogues in the expedition must be content with the grandmothers, or forego female society altogether. In that noblest of altruistic endeavors, the Church, we have the Pope, the Bishop, the Cardinal, the Priest, the Brother; all graded in emolument, responsibility and power.

Why then do Socialists, Communists, reformers generally, howl so

persistently and dismally. It is impossible to induce a capable man who receives more pay for better work to divide with his associate who had the same chance, and could not, or would not, take advantage of it. And if the more capable man saves his extra income and uses it to advantage, the fact is no more disgraceful, unfair or unusual than is Sam Gompers, Lenin, the Pope, the President, the foreman.

The fact is that all Socialist preaching is contrary to what Socialists themselves practice. Socialism is simply a howl because justice *does* prevail to some extent, and not because it is non-existent.

Ever think of what a piece of impudence Socialism is? Here are our best men in transportation, finance, manufacturing, farming, mechanics, engineering, merchandising, and in all the other legitimate activities of life. They have at least done so well that our country ranks first in all essential respects, but here come a lot of palpable second-raters, calling themselves Socialists, and declaring that everything has been done wrong. Probably not one of the Big Critics who denounce our financial methods has ever been a banker. Probably not one who denounces conditions of employment has ever been an employer of any consequence; certainly the bulk of these tremendous fellows are much like barbers talking about the money markets of the world. They have no credentials; they have won no spurs; they have simply erected press galleries everywhere and set themselves up as critics of everything. Find, if you can, one of these fellows who is actually a first-class man in anything except in criticism. Cur. Op., S. '22

Since Grandfather's Time

Raymond B. Fosdick

The gist of the leading article in Current Opinion for September which depicts the startling changes civilization has undergone in a century.

IN 1822, the commencement speaker at Harvard College referred to "our complex world."

Yet think what the world was like in 1822—only 100 years ago, in the days of our grandfathers. There was not a railroad, telephone, nor a telegraph. The steamboat was but a doubtful experiment. Travel was a precarious undertaking, hence most people stayed home, living and dying where they were born. Students at Harvard living at some distance came by way of the stage coach or on horseback. From Boston to New York was a five days' journey. From one to three months elapsed before European news reached the United States.

Transportation and communication were no more rapid 100 years ago than they were with the ancient Egyptians. Nothing swifter than a horse was known to either Nebuchadnezzar or Napoleon. The farmers in 1822 used the same methods and the same instruments that were used in the days of Julius Caesar.

In 1822, Charles Darwin was only 13 years old and the whole foundation of modern biology and modern philosophy as well was yet to be laid. Crude geological conceptions were still in vogue. In the field of chemistry and physics Michael Faraday was just beginning his work. In the field of medicine, Jenner's idea of vaccination against smallpox was just beginning to win its way. Lister and Pasteur were not yet born, and anaesthetics and antiseptic surgery

were unknown to the world. In the realm of astronomy, Pierre Laplace, who originated the nebular hypothesis, was still alive. Many new subjects are now studied in colleges.

The mightiest revolution in history has occurred in the last 100 years. Today we cross the ocean in 5 days. We fly by airplane. In our automobiles we can see more in a day than our grandfathers could have covered in a month. By cable and wireless we are in touch with all the world. With our own voices we talk to our friends a thousand miles away. Seated in our own libraries we hear lectures that are hurled to us through the air from 500 miles or more away. Caruso returns as from the dead to sing to us. Events that few could witness are brought to the whole human race on the celluloid film.

A hundred years ago it is conceivable that a man might digest a fairly substantial proportion of the body of human knowledge. Not so today.

In the field of government, our task is to control complex functions like subways and street railroad financing with the same intelligence that was adapted to the spade and the blacksmith shop. The machinery of our environment is increasing in complexity, but the tools of control remain largely the same. How faulty those tools may be we are only just beginning to realize. Our men in the army during the war represented our average intelligence. And yet thirty per cent of them were unable to read and write.

Science has multiplied man's physical powers ten-thousandfold and in like ratio has increased his capacity both for construction and destruction. How is that capacity to be used in the future? Have we spiritual assets enough to counterbalance the new forces? How can we breed a greater average intelligence?—

What Shall We Do To Stop Crime?

Condensed from the New York Times Current History

Report of the American Bar Association's Committee on Law Enforcement

TO the north of us is a country possessing the same substantive laws, the same religions, and, for the most part, similar dominant races. The population of Canada is about 9,000,000, that of Chicago, 2,700,000. Yet there were in 1921:

In Joliet Penitentiary, 1,930 prisoners.
In all Canada's penitentiaries, 1,930 prisoners.

In Chicago, 4,785 burglaries.
In Canada, 2,270 burglaries.
In Chicago, 2,594 robberies.
In Canada, 605 robberies.
In Cook County, 212 murders.
In Canada, 57 murders.

Chicago is cited because the statistics in that city, owing to the work of the Chicago Crime Commission, are fairly accurate.

A few differences between this country and Canada may be noticed at once: Canada has but three large cities, most of its people live in smaller towns and in the country. Further, the administrators of the criminal law in Canada are absolutely beyond the reach of politics. The Chief of Police in any Canadian city is secure in his office for life if he makes good; so is every other policeman in Canada. The police force is a compactly organized, semi-military body. The Judge is there for life, and so, practically, if he so desire, is the Prosecuting Attorney.

Moreover, justice is swift and certain. When a Canadian is convicted, in 99 cases out of 100 that ends the matter. The Minister of Justice may, it is true, interfere if it appears that perhaps the defendant has been convicted on insufficient proof. A large proportion of even the more serious cases are tried by the Judge without a jury. In Canada the penalties imposed are far more severe than our own. In fact, the theory there seems to involve protection to the public, with only a secondary concern for the criminal.

Finally, there prevails an undefined but palpable difference in the attitude toward the law of the two men upon the street—the Canadian and the American. A volume might be written on this one point. It is not possible to overstate the evils which are traceable to the pessimism of the average American today. This attitude of mind is the most prolific cause of the present widespread disrespect for law. It is largely the result of the failure of the courts to enforce laws which were designed to protect the life and property of the citizen. The American is rapidly losing respect for the laws, and for his Government, because he sees that they are not being enforced.

The history of Government demonstrates conclusively that crime decreases or increases in proportion that punishment is or is not swift and certain. The Constitution provides: "The accused shall enjoy the right to a speedy trial." Yet this is the kind of enjoyment that few charged with crime desire. There are many causes for delays in our courts, all of which accrue to the benefit of the lawbreaker. Three years ago, when the Chicago Crime Commission came into existence, the average murder rate in Chicago was about 330 annually—almost one murder a day. On April 1, 1920, 135 persons previously indicted for murder were awaiting trial. In 104 cases the accused were at liberty on bond. In the majority of these cases so much time had elapsed since indictment that witnesses had disappeared, evidence had been lost, and successful prosecution made most difficult. Through the efforts of the Crime Commission, additional Judges volunteered to try cases until the murder docket was cleared. Twelve were

sentenced to hang. The effect of this action on the number of murders and other crimes of violence in Chicago was electrical. Immediately following the speedy disposition of these cases the murder rate in Chicago dropped 51 per cent, where it has since remained.

Another remedy is in more stringent laws limiting and controlling immigration. As shown by the U. S. Census of 1910 (no data on this point in the 1920 Census), out of 100,000 of the native-born white population there were 312 prisoners; out of 100,000 of the foreign-born 732.6 were in our prisons.

One serious obstacle to the enforcement of the criminal law arises from the attitude of the law-abiding citizen when called upon to aid in its actual administration. The American temperament adjusts itself to sympathy with the accused and a corresponding disregard for the rights of the public. In cases where much public feeling is aroused the man of affairs too often deserts the cause of justice. Chief Justice Scanlan of Chicago, referring to some labor trials in his court a few years ago, said:

"Three hundred and eighty business men were called for jury service and 379 of them perjured themselves out of the jury box."

Want of sympathy, if not actual disrespect for the law, reaches up to the highest stations and extends down to the lowest. The ultimate enforcement of the law rests upon the jury box. If the average American had without sympathy or prejudice performed his duty our terrible crime record would not have to be written.

Further, we find that the parole and probation laws, as administered, very generally fail to accomplish the purposes for which the laws were designed. We recommend that first offenders only should be eligible for probation. In substantially all cases, no matter what the crime nor how hardened the criminal, the boards of

parole, with little if any discrimination, have released the prisoner at the end of the minimum of the sentence. The purposes of punishment as a deterrent are overlooked, the safety of the public utterly disregarded, and the very purposes of the law defeated. We recommend that the indeterminate sentence laws should be modified so as to apply to first offenders only, and we believe, too, that neither probation nor parole should be permitted those convicted of homicide, burglary, rape or highway robbery.

We find that over 90 per cent of the murders in this country (estimated at 85,000 during the past 10 years) are committed by the use of pistols. The laws prohibiting the carrying of firearms are ineffective—in fact, they work to the benefit of the criminal. The revolver serves no useful purpose in the community today. We recommend that the manufacture and sale of pistols, and ammunition for them, shall be absolutely prohibited, save as shall be necessary for official use under proper legal control. In European countries, which have far less crime than the United States, the criminals, as a rule, are not armed.

We find in various jurisdictions glaring abuses in the matter of bail, both in the amounts imposed and in the sufficiency of security offered.

First offenders must be segregated from veteran criminals, for the jails throughout the land today are breeding places for crime, and the young and thoughtless who may often be reclaimed are taught by professional criminals to scorn the restraints of society.

The one consolatory finding of the committee is that in crimes which indicate the dishonesty of the people, such as larceny, extortion, counterfeiting, forgery, fraud and swindling, a comparison of conditions shows that the morals of this country are better than in any of the other large countries of the world. The American people are an honest people; commercial integrity here works to a higher standard than in any other land. The morality of the country is higher, the lives of its citizens are cleaner, offenses against women and children are less frequent and more universally abhorred. Cur. Hist., S. '22

On the Sense of Direction

Condensed from *The Century Magazine*

W. H. Hudson, Author of "Green Mansions," etc.

THE sense of direction is of vital importance to all animals endowed with locomotive organs—wings, fins, legs, ribs and scales. The snake does not move, as the ancients thought, by means of its fiery spirit. And we know that snakes, with virtually no horizon at all and so short-sighted that they can have no landmarks, do yet possess the sense of direction in a remarkable degree. Thus there are authentic cases on record of tame snakes traveling long distances back to the home from which they have been removed. We see from observation that the snake could not do very well without such a sense.

As to insects, a little observation of wasps, bees, ants, and others, is enough to show that they could not exist without such a sense. For a home the ant has a minute hole somewhere under the grass leading into his subterranean galleries; and as his sense-organs are specialized in two directions, he will move about as freely in the dark and know just what to do, as when out in the brilliant sunlight. To him the grasses are like trees and their stems like trunks; and he cannot see a distance of half an inch before him. He goes on and on until he finds what he is looking for, and then will return, working his way through that interminable forest, straight to his home.

And so it is with birds and mammals, all of which when out and away from home on their various quests are, as the poet has said of the migrating bird,

"Lone wandering, but not lost."

There is no hamlet in the world, I imagine, where you will not be told strange, yet familiar, stories of a pet animal returning from long distances to its old home over ground

unknown to it. Even here, where I am writing, two such cases have been related to me of cats; one that was sent to a distant village in a closed basket and promptly returned to its home here; the other of a cat received here from St. Just, seven miles away over a rough moor, which disappeared on the evening of its arrival and reappeared the very next day at St. Just. A correspondent in America tells me of an authentic case of a dog sent by rail and water to a Southern State, which soon vanished from his new home, to reappear several months later at his old home, 800 miles distant, looking like a very old worn-out dog.

We higher animals can sympathize with the cat and dog in their sufferings in a strange place. Especially so if we consider that smell is more to them than sight and hearing together. They live in smells. In the familiar smells of their home, they are at peace. Instinctively the animal regards every strange smell with suspicion: it is a warning of danger, perhaps, and for all his domestication he cannot be free of this inheritance. We can imagine then, what it must be to remove an animal of this kind from his familiar home into a world of unknown smells!

In my early home on the Argentine pampas, it was a common thing to hear a Gaucho say when some of his horses had been stolen, that he counted on the recovery of such a one, knowing that he would, on the first opportunity, make his escape and find his way back home.

In birds this sense of direction is more nearly infallible than in mammals. Thus you will see a basket full of homing pigeons released, the birds flying off in various directions to their homes, from 30 to 200 or

more miles distant, and the chances are that not one will fail to turn up at its destination. As the pigeon has existed in a domestic state for thousands of generations, it may be assumed that its homing faculty is not as perfect as in the wild bird. The bird needs this faculty in greater perfection than the mammal, owing to its wings, which give him an immensely wider range and swifter motion.

As mentality enters more into the actions of man than in other mammals, the sense of direction is less perfect in him than in them. Like the sense of smell it is not needed, and in that condition its decay is inevitable. Nevertheless, when one is among semi-civilized men much given to roaming, one meets with instances of the sense as acute and efficient as in the lower animals.

Men who were never lost and never at a loss were not uncommon on our Argentine frontiers. I remember a Gaucho to whom it seemed incredible that any sane person should be without this sense of direction. He had to believe there were such men, just as there were others blind or deaf or idiots from birth. You could take him blindfolded fifty leagues off into any place unknown to him, and lead him now in this or that direction, then take off the bandage in a dark night and set him free, and he would not be lost.

But more wonderful is the fact that on some rare occasion this faculty should revive in its pristine power in a person in whom it had appeared to be non-existent. Years ago I read of an instance of this kind which interested me deeply because

it so closely resembled an experience I once had. It was the one and only time when I have known the full meaning of such a sense, its certitude. My case was this. I was in the middle of a thick wood covering an area of several miles. Absorbed in my occupation, night surprised me, and I realized I was lost. I could not see even on which side the sun had gone down. Suddenly, while peering into the thick blackness all round me and feeling distressed, it was as if I had been unexpectedly set free. I knew in which direction to go. There was no hesitation, no shadow of a doubt. I forced my way through the thickest undergrowth, not daring to go round these thickets, fearing that if I varied the least bit from the bee-line I was making, I might lose the sense of direction that guided me. Eventually I got free of the wood and found that I was actually making a bee-line for my destination.

It was perhaps the strangest experience I ever had. There must be a specialized nerve in the brain, I suppose, which keeps a record of all our turns and windings about, and ever, like the magnetic needle, swings faithfully round to the point infallibly in the direction to which we desire in the end to return. This, at all events, is how it must be in the lower animal and in savage men. I can only suppose that this function is not actually obsolete in us, that it still exists feebly, and that on this one occasion the nerve was excited into functioning power by my mental state, producing that conscious feeling of confidence.
Centy. M., S. '22

The Reader's Digest has moved to Pleasantville, New York, in order to give improved mailing service to subscribers. The Digest, beginning next month, will no longer be subject to delays due to the congestion of second class mail in the New York Postoffice. Moreover, commencing with the November issue, "The Little Magazine" will be mailed on the 28th of each month (instead of the 1st day of the current month), so that subscribers on the Pacific coast should receive their copies not later than the 5th or 6th.

What Ails the World?

Extracts from the North American Review

Rev. Martin J. Scott, S.J.

This is the second of a noteworthy series of articles appearing in *The North American Review* on World Restoration by eminent leaders of thought of various religious sects.

BEFORE Christ, war was the occupation of nations. The Roman Empire was at peace only three short periods during 700 years. Powerful nations sought more dominion, weak nations fought for existence. The only peace was that of exhaustion or slavery. Unless we go back to pre-Christian times, we can have no idea of what Christianity has done for the world's welfare. Treaties mean much or little now. They meant nothing then. Justice had no meaning except it was supported by force. The existence of a small nation like Switzerland cannot be imagined in pre-Christian times. It would have been absorbed or annihilated.

If a powerful nation now attempted to absorb or destroy a smaller nation, it would outrage prevailing sentiment and evoke opposition. And what created civilized sentiment today? Christianity. Before Christ, the ruler of a nation was not only a tyrant but a god. He acknowledged no power above him. In point of fact the Roman Emperors were deified. Their word was law. They made wrong right or right wrong. Christianity proclaimed to the ruler on the throne that he was subject to a Higher Power; it introduced a new thing into the world, justice. Until the Catholic Bishop Ambrose understood the Roman Emperor Theodosius to his face there never was a power in the world which said effectively

to a tyrant, "It is unjust; thou shalt not."

I wonder if we who are the heirs of all the beneficence which Christianity has wrought are not sometimes not only unmindful of but also ungrateful to Christ. We glory in liberty, equality, fraternity. But it was Christ who first declared the brotherhood of man. It was His Church which abolished slavery. One-third of the world was in slavery before the Catholic Church gradually enfranchised them. It is not civilization which has brought justice and liberty into the world. Civilization was at its height in the pagan Roman Empire when justice and freedom were trampled underfoot.

But what has all this to do with the problem we are facing? Everything. Peace is not more difficult of attainment than justice or freedom. Look over the past twenty centuries and you will find that never before in the history of the world was justice or the individual held in such respect. Crimes there have been, but those which the Church prevented were innumerable.

Before Christianity, prisoners of war were put to death or sent into slavery. Women and children were butchered or reserved for a worse fate. Since, prisoners have been almost envied, and women and children held sacred even by their conquerors. The Church used its power time and again to check acts of injustice, to halt the hand of the powerful aggressor.

A new era has come. Materialism is the god now worshipped. Greatness is measured by size. The man is great who has much. The nation is great that is rich. Material standards dominate the world. Result: Conscienceless governments, bleeding

nations, discouraged peoples, lawless individuals. And what does this new god give its worshippers? Guided mainly by material standards the world was never so materially destitute. Starving millions in a world of plenty! What an indictment of man's pride and selfishness!

War has done it, war which was all but universal. By deception, intrigue, propaganda, downright injustice and force, the governments of Europe for the past few centuries have sought to extend their territories and enrich their treasuries. And all the while the multitudes were bleeding and dying, and the productive earth was trampled on by devastating armies. And to what purpose? To gratify the ambition of rulers or feed the pride of nations.

It is a truism to say that mankind is selfish, and that nations are as selfish as the individuals who compose them. If selfish governments meet in council, they may temporize and compromise, but they are not apt to remedy an evil the root of which is selfishness. Selfish humanity refuses to prescribe or take the remedy for selfishness.

Justice requires that man or nation subordinate personal or national advantages to right and truth. That means frequently the sacrifice of personal or national interests. In the council of nations, each government is inclined to seek its own interests. Compromise never cures. It simply covers. What will cure? Justice. And nothing which mere worldly policy offers will enable selfish governments to rise above selfish aims. The power so to rise must come from above. Human nature cannot rise above its own level unaided.

Justice among individuals is maintained by laws. It is maintained among nations by force or law. By force means war, the very thing we seek to avoid. By law means by an authority which can legislate for nations as government does for indi-

viduals. Where is that authority? No merely human authority exists for such legislation. Nations may combine and make a pact, and create an authority, but such authority rests on selfish agreement, and its foundation is sand.

There is a remedy: Reverence for Christ's ideals. A return to spiritual values. These ideals cured the pagan world of the dreadful evils of slavery, butchery of prisoners of war, infant murder, the debasement of woman, and other maladies so firmly rooted that they seemed impossible of eradication.

If mankind realizes that the Creator and Ruler of the world is a just God Who will render to every man according to his works, mankind will respect justice, and human governments will rule by right, not by might. But if mankind believes that it is but a material part of this material world, and that life and accountability terminate in a bit of dust, and that there is no ruling power above, the hand of every man will be against his neighbor and the policy of every government will be plunder.

Every Christian denomination holds that duty, not desire, should be man's principle of action. The object of religion is to help man to live by the standards set by the Creator, in order that man may be worthy of association with God forever hereafter. Even with the aid of religion many fall by the wayside. Without it they are almost sure to collapse. If one endeavors to live in the presence of God, and to conduct himself accordingly, in a general way it works for peace because it works for justice. In proportion as the individual and family and society and government conform their conduct to these Christian ideals will the world have peace; in no other way. Christ said, "I am the Light of the World." A beacon guides; it does not compel. If the nations walk by that light they will be in the way of peace, if not—look at the world today.

N. Am. Rev., S. '22

The Wonders of Microscopy

Extracts from a chapter in "The Outline of Science"

J. Arthur Thompson, University of Aberdeen

THE use of lens for magnifying purposes is ancient, but the microscope did not become an effective instrument till about the middle of the 18th century, when it made possible the discovery of the invisible world of life.

The pioneer was Leeuwenhoek (1632-1723), who discovered minute creatures which are found in ponds. With a crude microscope he was able to demonstrate his animalcules before the Royal Society in London, the Fellows signing an affidavit that they had seen the little creatures. He also discovered bacteria (Pasteur later demonstrated their importance), the very minute organisms which cause all putrefaction, are responsible for bringing about so many diseases, and are yet of immense service to many living creatures. It was literally the discovery of a new world with a teeming population, with incalculable powers for good and evil. It must have been a seed in the human mind, this idea of an intense activity going on all unseen until men stuck lenses of glass in front of them.

It seems hardly too much to say that the system of animate nature would be uncomfortably magical if the microscope had not enabled us to detect the missing links in many a chain of events. The liver-fluke which often destroys the farmer's sheep is a relatively large animal—about an inch long—but it starts its life as a microscopic egg which develops into a microscopic larva that enters a water-snail, and has a remarkable history there. In hundreds of cases the microscope reveals life-histories. In this way, the cause of disease is often discovered, and it is not usually long before investigation also reveals a cure.

The early microscopists were the first to reveal the fact that the multitude of minute creatures have an intricacy of structure comparable to that in larger and higher animals. It makes for a realization of the unity of organic nature to disclose in creatures which will pass through the eye of a needle the presence of organs comparable to those in man himself. As far as intricacy of structure goes, size does not count for much.

It is a very striking experience to observe a minute animal, no more than a pin-prick in size, and to find that it has a food-canal, a chewing apparatus, a nerve-centre, various muscles, a delicate kidney-tube, and so on. He would be a bold man who says he understands how there is all this intimacy within bulk so small. This we venture to call the second wonder of microscopy, that great intricacy of structure may occur in a microscopically minute living body.

Harvey's theory of the circulation of the blood was completed by the use of the telescope, when it was observed that the arteries leading from the heart, and the veins leading back to the heart are bound into one system by the intermediation of the capillaries.

We hastily draw our finger from a hot plate—a reflex action—it is only with the help of the microscope that we can tell how the message travels by sensory nerve-cells, to intermediary nerve-cells and thence to motor nerve-cells which command the muscles to move. Our mouth waters at the sight of palatable food: it is only by help of the microscope that the physiologist is able to trace the message from eye to salivary glands and to show how in these

glands there is a secretion discharged when the trigger is pulled by a nervous command.

Every many-celled creature, which reproduces in the ordinary way, starts out on the journey of life as a single cell—the fertilized ovum. It contains, in some way that we cannot picture, the initiatives or "factors" for the hereditary characters of the living creature in question. But the microscope has begun to reveal the little world within the egg-cell and it has been found possible to map out the way in which the factors for certain characteristics are disposed. Thus in the case of the fruit-fly, it is possible to say that the factor for, say, red eye or grey wing, lies at such and such a level in one of the four chromosomes. *It would be difficult to find a wonder of microscopy more wonderful than this.* Although we do not understand today how the factors of an inheritance are condensed into the dimensions of a pin-prick; or how the fertilized egg-cell segments into two, and cleavage after cleavage continues, with associated division of labor, until an embryo is built up; we do know why it is that like tends to beget like, why certain hereditary characters are distributed in a particular way among the offspring. And we also know the successive steps by which the process of development is accomplished. The scientific study of inheritance can as little dispense with microscopy as with breeding experiments and statistics. All three are essential.

Everyone knows that finger-prints are sometimes necessary in the identification of a criminal. But the microscope has an even subtler use in the detection of crime. If blood on the clothes of a suspected murderer

is declared by him to be the blood of a rabbit which he killed, it is usually possible to test the truth of his statement microscopically. For the dimensions and shape of the very minute blood corpuscles differ in different mammals.

The use of the microscope in medicine may be illustrated in reference to the blood. For it is often possible by microscopic examination of blood to tell what is wrong with a patient. Also of great importance is the microscopic testing of milk and drinking water. The microscope is invaluable for the detection of adulteration. It has been of inestimable value to metallurgy in observing the structural features of various combinations, such as different kinds of steel.

Everyone knows from observation that a strong beam of sunlight in a darkened room reveals multitudes of dust particles. These dancing particles become visible because they are so strongly illumined; there is a refraction of rays from their surface, and they look much bigger than they really are. On the same principle, microscopes are provided with "condensers" which illuminate the object to be magnified with a cone of light.

We must mention, at least, a very different subject—the extraordinary beauty of many microscopic objects. There are endless "beauty forests" found in the architecture of shells, in the structure of the outside of pollen-grains and butterflies' eggs; in the internal structure of the stems of plants; in the sculpturing of the scales on butterflies' wings; in the strange hairs on many a leaf; in the intricate section of a rock and in the variety of snow crystals. Of microscopic beauty there is no end.

Superpower: The Next Industrial Revolution

Condensed from *The Review of Reviews*

Judson C. Welliver

SUPERPOWER is a proposal to unify the whole business of producing power, whether for railroads, municipal utilities, or industries. Under its ideal development, no manufacturer, city, or railroad would manufacture power. The power plants, whether producing electricity from the fall of water, or in huge steam-electric plants in the coal regions—all these would be owned and operated by one gigantic Superpower corporation. Everybody would buy power from it. The Power Dispatcher for the Eastern Zone, for example, would receive reports from railroads, factories, lighting systems, as to their requirements for each hour of the day, and he would deliver the power by manipulating the switchboards or telephoning to operators in other parts of the zone who would make deliveries from their switchboards. When the factories in Newark cut off their power and close in the afternoon, the rush of people going home would demand a lot more power for the New York subways—and the power would instantly be delivered to New York.

At first, most of the power of this system would be generated by the great power plants already furnishing light and transportation for all the cities, and power for many of the industries. They would simply be taken into the Superpower organization and connected up by transmission lines, so that power could be delivered wherever wanted, no matter where generated. But as many of these plants became obsolescent, they would be abandoned, and new ones built right at the mines, on cheap

land, to use cheap labor, would be put into commission.

This power centralization would take the place of some 96,000 independent power-producing plants throughout the Eastern zone. Nearly all of these are inefficient; wasteful of capital, labor and coal. The plan is today regarded by men of vision as an inevitable development of the near future. The national Government has made detailed surveys and prepared plans.

The war brought Superpower programs to attention in both the United States and Great Britain. In England, a technical commission worked out a scheme for dividing the Kingdom into a dozen Superpower zones. It is realized there, as here, that the lessened transportation of coal would be equivalent to greatly increasing the capacity of the railroads, which is as important there as here. Indeed, unless the railroads are somehow enabled rapidly to increase their tonnage capacities, the world's growth in population, and industry is bound very soon to outrun their capacity to serve it, and to bring about an economic and industrial paralysis.

If the Superpower program looks big, complicated and impracticable, it may be said that there are two Superpower zones already organized in this country. On the Pacific coast there is almost complete physical unification of the power producers of Oregon, Washington and California. Another group of great power corporations have been connected up, covering roughly the Carolinas, Tennessee, Alabama, and Georgia. Last year there was a drought in the east-

ern part of the zone, and rivers flowed so little water that power requirements could not be met. The drought area simply borrowed power from parts of the zone where conditions were normal!

Superpower represents one of the greatest waste eliminations that engineering science has devised. A small power plant uses from 10 to 20 pounds of coal to produce an electrical kilowatt hour; a big, modern plant produces the same power from less than 2 pounds of coal. The saving from labor is also very great. The Government Superpower Survey finds that the 96,000 factories in the Eastern zone would save \$10,000,000 annually by buying Superpower.

The electrification of all heavy-traffic railroads, the establishment of Superpower, and the consequent elimination of 80 per cent of coal movements, would take a burden from the railroads so great that few people have any conception of it. First, from 30 to 40 per cent of the tonnage the railroads now have to move would be eliminated (half the tonnage of eastern railroads is coal); and second, the electrified railway is a much more efficient transportation machine, capable of moving more freight, moving it faster, and at lower cost.

The electric locomotive is almost not limited to its capacity by peak grades, because it merely requires more power to conquer them. It consumes whatever current it needs in pulling its train up hill, but when it starts down hill, its motor becomes a dynamo and generates and returns to the wires a charge of current available for use elsewhere. In short, the train running down one hill by force of gravity contributes very considerably toward pulling another train up the other side of the hill.

The electric locomotive requires vastly less attention than the steam locomotive. The former can be kept 20 hours at work, while the latter is doing well to produce an average of 8 hours a day. Freight trains would run at something like double their present speed, with a great saving in operating wages. Under electrification, just half as many locomotives will be needed. Finally, it is almost impossible to waste power with an electric locomotive, and it is almost fool-proof; while the efficiency of a steam locomotive and economy in its coal consumption are almost entirely under the control of the fireman and engineer.

The tonnage of American railroads doubles every decade, and without electrification there must be spent vast sums of money in the next few years expanding present facilities.

One of the most impressive arguments for Superpower is that at present the installed power-producing capacity is about 7 times as great as the actual consumption of power. That is, on account of the wasteful method of putting in a small power plant for every manufacturing establishment, to be run a few hours a day and perhaps a few months in the year, there is an investment in power-producing mechanisms 7 times as great as would be necessary if all the power plants could be used all the time! Superpower contemplates an immense reduction of this capital waste, a huge saving of fuel, and an enormous increase in efficiency.

Necessary as it is, the hard, unnatural labor of recovering coal from far down in the earth is a task that men more and more dislike. They revolt against its conditions; demand more wages than industry as now organized, can pay. Coal mining is seasonal, miners working about 200 days in the year when they ought to work 300. The railroads find their coal cars idle at one season, while at another they cannot move the coal tendered them. On its business side the industry is the worst organized, by common consent, in the country. If the production and movement of coal could be made substantially the same throughout the year, conditions would be largely improved in the coal industry. But the general public will not buy coal in summer and store it. Superpower will, and thus stabilization will be effected. Students of the whole problem regard this steadying of the coal industry as one of the most beneficent results of Superpower in operation.

All over the industrial world the trend is toward the development of water power and substitution of it for coal. Countries that have coal want to be emancipated from utter dependence on so demoralized, chaotic and uncertain a source of power; so England and the United States are working out Superpower plans. Countries that have no coal—Italy, Switzerland, South America—are turning to water-power because they find that dependence on coal leaves them to choose between two horns of a dilemma; sometimes they can get no coal at any price, sometimes they can get it, but only at prices so high as to impoverish their industry. Even the River Jordan is to be harnessed and the Holy Land electrified.

The power from falling water will flow on perpetually. The age of coal is drawing to its close. Superpower is just ahead of us—of all of us—and it will mark one of the long steps in the industrial revolution that began with the factory system.

Rev. Revs., S. '22

Athletics for Women

Condensed from *Woman's Home Companion*

Mrs. Molla B. Mallory, Women's National Tennis Champion

SPORTS ought to mean just as much to a girl as to a boy. Health and happiness and the sporting spirit are the rewards which every woman, as well as every man, may win from athletic games.

Furthermore, if boys and girls are to enjoy the same sports, why should they not enjoy them together? If co-education is a good thing, what is wrong with co-education in sport? Nothing so quickly develops a clean, healthy comradeship between the sexes as playing games together. The boys insensibly acquire courtesy toward their opponents—an essential part of good sportmanship. The girls learn their limitations.

Games rightly played do at least as much for the spirit as for the body. One learns to be a good loser and a good winner. One is quite as important as the other. If you can lose your game without losing your temper, and win without self-conceit! The sporting spirit also means that you must never cheat to win. On the other hand, you must throw yourself, body and mind and heart and soul, into the effort to play just as well as you have it in you. You must be courteous to your opponents and loyal to your partner or side.

The athletic figure seems to me the most beautiful in the world. The girl who has grown up on sport is admirably poised and proportioned. She need never experiment with obesity cures.

I think the suggestion that sports unfit women for motherhood is the merest superstition. Look at Mrs. May Sutton Bundy, who formerly held the women's national tennis championship. She has four children, and yet she still plays wonderful tennis. Another splendid tennis player, Mrs. G. W. Wightman, of Boston, has four children. Look at the English women, who ride and hunt all their lives and are the healthy mothers of large and healthy families.

When possible, a woman should carry her youthful interest in sports through her whole life. They keep the mature woman young; they give her happiness and zest; they prevent her from growing fat in body and mind. We all know the passion of the middle-aged man for golf. The middle-aged woman ought to find that or some other game just as fascinating. Often she does, nowadays, and surpasses the younger women.

The modern woman especially needs sport in her life. There are tens of thousands of women in small apartments, in offices, in the professions, who lead practically sedentary lives. How are they to keep healthy and fit, except through games?

The time may come when we shall prefer to be taxed more for big, free playgrounds for men, women and children and less for hospitals and asylums.

W. H. C. S. '22

A Bit of Philosophy

Just as color or music or any beauty exists outside ourselves, so spiritual force is indrawn from the great reservoir outside ourselves. And we receive almost no instruction about laying hold on that force. We are told that worship will do it—for an hour a week. That prayer will do it—for ten minutes a day. Scraps of reading or lectures or talk bring it to us fleetly—and we feel refreshed as by the accession of some new strength. But we have not developed a technique in any degree comparable to the technique by which we call upon sound and color and other beauty and claim them to manifest in our lives.

Yet spiritual power is the greatest conceivable power and the purest conceivable beauty. A *power*—as definite as the power of music; and to manifest it there is required a technique as definite as that which any musician ever masters.

And the A B C of the technique for obtaining this spiritual power is love—as definitely to be cultivated as rhythm or literary style.

A philosophy with love as the starting point settles three points about living:

First, that all human beings are in the world to obey the law of growth, physically, mentally, spiritually.

Second, that one's sole function is to co-operate in every possible way in that general growth.

Third, that mistakes are due to defective growth and are always to be dealt with in this understanding and in patience.

Thus there are eliminated from the foreground, envy, the wish to wound,

pride, and the desire to outshine. There remains dominant the pure sense of fellowship. And this is love.

Now love invariably expresses itself in one way: As an attitude. This attitude is an opening of one's nature, a sense of both outflowing and in-flowing, of silent constant communion with everybody. A tremendous understanding of people—of the casual companion, the passer-by, the stranger. Defects are by no means obliterated but they are transcended. A chance greeting becomes an event, is seen as a lovely exchange of some invisible essence which flows among human beings and is usually recognized only in the closest ties. A man leading a little child becomes a tremendous figure. A woman reading very badly a paper at her club becomes a being to be regarded with tenderness. A new attitude. Love.

The moment that one regards the world in this fashion, everything separating one from the spiritual world gives way. The channel is open. Spiritual power flows in, flows through, manifests.

It is simpler than the technique of piano or voice—or any of the arts. And it will transform human relationship. Irritation, resentment, retaliation disappear.

It will transform the world more than any other art. The world's Tomorrow is to be solved by men and women incarnating and manifesting spirit. And the channel for spirit is the unfailing attitude of love.

Zone Gale, in
Woman's Home Companion, S. '22

The "References" of Promoters

Condensed from *The Nation's Business*, published by The United States Chamber of Commerce

Samuel Hopkins Adams

IN my many years of investigating crooked schemes I have so often found the shadiest of them supported by the permitted "reference" of some prominent citizen or local institution, that I have come to regard the average endorsement not as an earnest of reliability but rather as a signal warning me to read carefully between the lines before taking any chances. If the public in general would assume a like attitude, millions of dollars yearly passed into the pockets of the professional fakers would be saved to the too trustful investor.

Good names are the cheapest and the most effective of assets to the trickster whose business it is to get something for nothing. He does not have to pay for them; they are loaned to him out of good nature or heedlessness or in pursuance of that sadly overworked business creed, "Don't knock; boost."

For example, what does a bank "reference" really amount to?

"Do you know that the — Company is using the name of your bank?" I inquired of a banker.

"Are they?" he replied, glancing indifferently at the circular I showed him. "They maintain a large balance with us," said he conclusively, as if that quite covered the case.

"But do you know anything of the nature of their business, which they are using your name to support before the public?"

"Not a thing in the world." Nor had anyone else in the institution any better knowledge of the concern.

Not once in a thousand times does a prospective investor go to the trouble of following up the claim of a certain bank's endorsement by making any inquiries. The company cer-

tainly wouldn't dare to use the bank's name without permission; the bank wouldn't give permission unless it knew the enterprise to be sound; therefore the thing must be right and safe; such, I think is the average reasoning.

When the notorious Pan Motors Company returned to the financial void whence it sprung, taking a million or so of gullible dollars with it, its extensive list of "suckers" could console itself (perhaps) that, at least the corpse had been enthusiastically endorsed by an entire local chamber of commerce, an imposing list of banks and their officials, many leading business men of the town, a bishop, a postmaster, and the Blue-Sky Commissioners of two sovereign states! Yet there never was a time when the Pan Motors Company had the stability of a thistledown.

There lies before me a circular issued by the International Radio Corporation. It features, as newly appointed managing director, one, Harry Burrell, "noted financial adviser and big business executive, formerly head of a special department of the Bankers' Trust Company," and also "associate of such well-known magnates as J. P. Morgan, Cornelius N. Bliss, Jr., Governor Benjamin Strong, J. D. Rockefeller, Jr., the late Harry P. Davison, Herbert Hoover, and a score of others." Names to conjure with! The circular also gives the name of a vice-president of the Bankers' Trust Company whom the International Radio fakirs had "elected" to their directorate without his authority or even knowledge.

As for Burrell, he was simply a clerk in the trust company, worked in the same capacity for J. P. Morgan and Company, and was an "associ-

ate" of the other magnates named to the same extent that a flagman at a Syracuse crossing is an associate to the president of the New York Central. The men and institutions named are both innocent and helpless in the matter; Burrell was within his legal rights in marketing his former connection with them. And because, through Burrell's name, the company was able to throw around their shady proposition an atmosphere of high finance, they were willing to pay him \$15,000 a year salary.

Nothing is easier to join than the average chamber of commerce. Nevertheless as bulwark to a stock-selling scheme the line "member of the local chamber of commerce" is a distinct asset. Not infrequently a broader interpretation is given and the legend takes this form, "Endorsed by our local Chamber of Commerce." I have had occasion to follow up several of these endorsements only to find, as a rule, that they are based upon nothing more than the fact of membership. The head of one dubious enterprise thus defended himself:

"We're members of the chamber of commerce, and they wouldn't-a taken us in if they didn't think we was all right, would they?"

"Presumably not."

"Well, ain't that an endorsement?" he declared, triumphantly.

Testimonials from individuals have always been easy to obtain. I have in mind two noted men who, between them, have issued in the past several hundred such letters, mainly because they were too good-natured to refuse. So many of these well-meant epistles have subsequently come home to roost, bringing with them a de-

cidedly buzzardlike odor, that the once obliging name-lenders have become exceedingly "tight" in this respect. But the ancient brood of endorsements continues to turn up in places and attached to enterprises as unforeseen as they are disconcerting. The unpleasant fact is that Jim Smith, whom you have known as a good fellow may not continue to be an honest man after he has extracted from you a letter testifying to your confidence in him.

A group of highly reputable gentlemen recently had a lesson to this effect in the case of the Victor Page automobile concern, one of whose chief assets in its stock-selling scheme was a folder reprint of 14 testimonial letters from men prominent in the engineering field vouching for Page's ability and reputation. Says the special bulletin of the Associated Advertising Clubs of the World, issued as a warning against the stock:

"Our investigation reveals the fact that the letters were written in good faith and contained honest expressions of opinion, but their writers did not know the purpose to which the letters were to be applied, and when they learned of their use in stock selling activities, protest was registered."

Yet this same Page was trying to sell to the public 5,000,000 shares of stock through direct and deliberate misstatements about an automobile company which had never produced a single car!

It will take a long time to educate the gullible public to the point of realizing that most endorsements or references mean little or nothing. Nat. Bus., S. '22

What periodical contains so many articles of lasting value and interest as The Reader's Digest?

What other magazine enables one to enjoy odd moments each day so profitably?

Who's to Blame for Divorce?

Digested from Illustrated World

Mark H. Revell

1. Chicago's appalling divorce rate.
2. An array of pet theories.
3. The lack of mental interests.
4. The new freedom.
5. Couples once lacked time and energy to consider their plight.

THE courts of Chicago recently announced statistics that have set thoughtful people everywhere to wondering. In the year ending July 31, 1922, 39,588 marriage licenses were issued, and in that same period, 10,046 couples were divorced. These figures indicate that roughly one out of every four marriages solemnized in Chicago ends in divorce.

Nor is this the worst of the story. There is, also, the Domestic Relations Court organized to handle a tremendous number of less serious cases, many of which end in reconciliation rather than going to the higher courts for divorce hearing. If then we consider a marriage "shaky" when it comes to the attention of any court, what sort of a situation have we?

2. Naturally, such a revelation brings every pet formula and solution to the front immediately.

"Man is naturally polygamous," one says. "This tendency has been curbed in past centuries by religion and a healthy social sentiment. But now the authority of religion is weakening in many quarters, men are daring more and more, and marriage is steadily losing sanctity in consequence."

Another says: "It has always been woman's job to soften, subdue, and hold her mate. In past centuries she

has done this, by providing a happy home, rearing attractive children, and catering to the whims of the man. The 'new woman,' he says, will no longer do this. She expects the man to tame himself; and when he doesn't the divorce court gets another case."

Then comes the indictment against social conditions. High living costs with their consequences of wives working outside the home, and couples refusing to have children, figure prominently. Many commentators blame the motion pictures, newspapers and magazines, with their parading of unbridled luxury and loose morality.

Yet, if we blame the man, we can think of many patient fellows who have stood up under intolerable conditions for years. If we blame the woman, we can think offhand of many women who have exhibited nobility under persecution by a scoundrel. We hear the apartment hotel blamed for it all—and we know many couples, living happily in such domiciles, while couples in elegant homes come to grief. We hear the "slackened morality due to the war" offered in explanation; but plenty of ex-soldiers are living happily with their mates. And so with high wages and low wages, drink and prohibition, movies and the lack of amusement. The exceptions to any of these rules are as numerous as the cases that fit.

3. Still, things do not happen without a cause. There must be a reason. Mrs. Julia McGuire, as "conciliator" in Chicago's Domestic Relations court has heard thousands of cases and reconciled hundreds of them. She says:

"Two great factors which bring cases to us are first, lack of acquaintance before marriage, and sec-

ond, the lack of a home or ambitions for the future."

"Hundreds of cases come to us from dance hall and amusement park romances. A man and a girl meet and enjoy each other's company exceedingly. Half in jest, perhaps, one says, 'Let's get married.' Many a couple—many more than most people imagine—has become man and wife after an acquaintance of less than forty-eight hours. Too many of these matches are hopeless from the start; there is not a chance that the man and woman concerned will get along for any length of time.

"The other class starts off better, but has no objective. After marriage, the man and girl live in a boarding house or in a furnished room or two. They have no ambitions, no plans for the future. When the novelty wears off, there is nothing left.

"Marriage does not change the innate human aversion to monotony. Excepting people with strong intellectual interests in common, if the end of the romantic period does not find the man and girl interested in plans for a home or family, there is nothing to hold them together. With their mutual life becoming monotonous, they seek new interests elsewhere. The real fault lies in the way the marriage is contracted; and both are to blame for that, unless you choose to blame a society which does not train its young people better."

4. Another Chicago social worker of equally broad experience, says: "I do not believe that immorality and selfishness are on the increase. Rather, nowadays, our young couples, instead of taking the word of church or state, are judging the matter for themselves. Now, instead of suffering in silence through fear of hell-fire or social condemnation, they come to the courts with their troubles. There is probably no more marital unhappiness now than in the past decades; we only hear more about it. I should say the cause lies in the new freedom, in the shaking off of authority and the substitution of individual judgment."

The problem calls for education

and guidance. It is, of course, an uphill program; it calls for much patience and devotion; but, after all, is that not the way most human progress is made—by hard work and patient education of the race, rather than by sweeping legal gestures?

5. "Suppose," says a Chicago judge, "we view divorce today and last century against their respective economic and social backgrounds. A lot of blackness will disappear. The average workman a century ago toiled from sunrise to sunset. The woman's lot was no better. Often she made the clothes, even to spinning the yarn and weaving the cloth. She made her own soap and butter. She had no labor-saving devices whatever.

"When night came for such couples, they were glad enough to tumble into bed. Uncongenial they may have been; but they were too tired to know it. Life was a grim race, in which few people indeed were more than half a jump ahead of the wolf at the door. People had little time or energy with which to ask themselves whether they were unhappy, and still less for doing anything about it if they were.

"It is only since 1890 that the momentum of the nineteenth century's inventions has made itself felt in the daily life of everyone. People have their evenings now, and a little energy left after the day with which to think about their condition, and to do something about it."

We are coming out from the grinding poverty, the blind fear of authority which formerly kept mankind crushed into a semblance of order, and we are reaping the crop of new problems which last century's changes sowed. The remedy does not lie in trying to force mankind back into the old mold. Rather should we grapple with the new problems, use the reliable old means of education and effort, and in good time, we shall conquer. That is the time-tested road of human progress, traveled by democracy, science, industry.

II. Wild., O. '22

Map-Changing Medicine

Condensed from The National Geographic Magazine

William Joseph Showalter

THE hookworm zone of the earth embraces more than half of its population. Within this zone live most of the world's backward peoples, and there is much ground for saying that perhaps the chief part of their backwardness is due to the cumulative effect of the disease—physical, economic, intellectual, and moral—upon the race.

More serious, indeed, than the high mortality rate among individuals of the living generation is the accumulating deterioration of the race, due to poverty and its consequences, transmitted to future generations. The malady lowers the victims' resistance to other infections, dulls the mind, saps the strength, leads to degeneracy and decay. The deaths directly or indirectly traceable to it are higher in percentage than those traceable to almost any other disease except tuberculosis.

Yet, no other disease is as easily cured: a dose of Epsom salts, a dose of thymol, another dose of salts, followed by the elimination of scores and even hundreds of life-sapping worms. Presently the erstwhile victim feels his whole life being transformed from a dragging existence into a quick-stepping, energetic activity.

Three out of 5 persons examined in China have the hookworm disease; 3 out of 4 in Siam; 5 out of 8 in India. Similar conditions prevail in Brazil, Colombia, Central America, the West Indies, and elsewhere.

Richmond County, Virginia, is an example of what may be accomplished. Thirteen years ago, 82 per cent of the people had the disease. In 1922 there is not a single person in the county in whose body the worms are numerous enough to pro-

duce any of the symptoms of the malady.

Even more deadly is the malaria germ, which is present everywhere in the tropics, the greatest single foe of the white man. If yellow fever can point to pre-Columbian civilizations destroyed by it, and if hookworm disease can lay claim to being a strong factor in making backward that half of the world's people who dwell within the frostless latitudes, malaria can offer evidence that it has helped to make Africa the Dark Continent, that it was largely responsible for the passing of the "glory that was Greece and the grandeur that was Rome," and that today it lays a heavy hand upon the eight hundred millions of people who dwell in malaria areas. In India alone 1,300,000 people die annually of malaria and 100,000,000 more suffer from its attacks.

It was the British surgeon, Major Ronald Ross, who found that the malaria germ is carried by the mosquito. Since then, Panama and a hundred other places throughout the world have been largely freed from this scourge. At an average cost of 78 cents per capita 52 communities in Southern States which had been hot-beds of malarial infection, were largely freed from the disease. The measures employed were: simple drainage, filling pools, channeling streams, oiling, enlisting the service of the top minnow, and administering quinine. It costs only one-fourth as much to get rid of malaria as to keep it. In Hamburg, Arkansas, the number of visits paid by doctors to malarial patients fell from 2,312 in 1916 to practically nothing in 1921.

Under large-scale demonstrations the world has had the way pointed out through which it may rid itself

of one of humanity's greatest foes—an enemy which, unmastered, annually slays more victims than even the World War claimed in any 12 months.

Similar progress has been made with yellow fever. And so it has come to pass that sanitary science is able to hold out to humanity a charter of freedom from three of the greatest scourges that have beset mankind. The United States has untiringly cut down the death rate in our dependencies. Throughout the British Empire, British sanitarians have carried the tidings of better health. In Indo-China, in Madagascar, French sanitarians, through the Institute of Colonial Medicine, have labored with stirring success to prevent sickness. In Formosa, Japan has shown how high death rates may be cut down and well-being promoted, even among illiterates.

Gradually all the microscopic monsters that have challenged man's dominion on the earth are being circumvented. Before the days of Jenner, smallpox was the popular disease, as unescapable as measles now. Men are still living who remember that typhus was one of the great scourges of our cities.

There is another aspect to the international health situation. The most productive half of the earth's surface lies in the latitudes where contagion is most rampant. As humanity expands it must look more and more to the tropics for its food.

How fast mankind is expanding few people realize. The population of the earth expanded two and a half times as much from 1804 to 1914 as it had from the days of Adam to 1804.

The tropics have food-producing potentialities that beggar description, and sanitation is able to break the domination of the white man's principal foes there—disease germs.

The natural opportunities for contagion to travel to the ends of the earth on the wings of humanity's commerce are legion. But even in the ancient days, when the human

race didn't go beyond its own neighborhood as much in a quarter of a century as present-day civilization does in a week, and when the world had less than one-fifth as many people as it now has—even then all nations were frequently prostrated by epidemics—calamitous scourges that filled whole continents with weeping. Resistance was useless, for no one knew how to resist. In a single epidemic of black plague, China alone lost enough of its population to fill five rows of graves reaching around the world. Spreading to Europe, this same epidemic found enough victims to replace every casualty in the World War.

But this was no isolated calamity. Now cholera, now smallpox, again the plague, now influenza, starting mayhap in the Orient, would follow the caravans to India, then journey with the religious pilgrims to Mecca, and then scatter to the four corners of Europe, overwhelming the Continent as irresistibly as a mighty flood.

If such results grew out of the wanderings of a few traders, what would happen today were it not that sanitary science has erected barriers everywhere for our protection?

There are many people on the earth who still believe that the snake is the only potent healer; those who try to get rid of tuberculosis by swallowing a live frog; those who essay to cure epilepsy by having the patient wear the unwashed shirt of one who died of that malady, and many equally ignorant beliefs.

But, with the number of deaths cut in half wherever the sanitarian holds sway, with the average life lengthened 8 or 9 years where his advice is lived out, preventive medicine has been vindicated a thousandfold, and the outlook for the future is such as must hearten every thoughtful person and arouse the hope that the sciences of eugenics and preventive medicine will work hand in hand for the development of a better race, inspired by nobler ideals and moving on to a richer destiny.

Nat. Geog. M., S. '22

Viewpoints

NEWS dispatches chronicle an understanding between the Shubert and Erlanger theatre interests to bar from the stage all objectionable racial jests. Under the ban we will hear no more of Paddy's pig. The proud descendants of Roman patricians will no longer be shamed by references to the Black Hand. Jewish demands to ban allusions to fire insurance and pawnbroking are to be acquiesced in. Ole, the Swede, and Kaiser Bill jests will be barred in deference to the Scandinavian and German objections.

Thus far the theatre operators have shown no desire to put an end to portrayals of the Protestant clergy as sanctimonious hypocrites. Nor is there interdict against continued ridicule of domestic virtue or of the prohibition clause of the United States. The Dearborn Independent, Ag. 19,

'22

"Consider the stars," says Mrs. Houghton to her husband (in "The Vehement Flame"), and if he takes this sage advice, what a marvelous field is spread before him!

Stars that are suns beside which our sun is scarcely more than a pin prick in size; stars whirling in immeasurable magnificent pin wheels, and flaming in blazing clouds of nebulous matter; stars that gather in immense clusters and masses, like gigantic bees swarming to some unfathomably titanic end.

"Consider the stars," and reflect that in all the reaches of the heavens, man and his peering telescope find nowhere evidence of chaos, but everywhere order ruled by law.

Editorial, Woman's Home Companion

Mr. King, Premier of Canada, has again called attention to the great importance which the unfortified frontier between Canada and the United States now assumes in the

consciousness of the world. This imaginary line of 4,000 miles is probably the greatest joint contribution which these peaceful peoples have made to history. This border has not been violated in 100 years, not because there were not occasions for quarrels and even for war. In fact, there is not a single foot of its great extent that has not been subject at some time to the most energetic disagreement; yet every difficulty which has arisen has been peacefully settled by diplomacy or arbitration. For the last eight years the world has been debating the inevitability of war and the possibility of perpetual peace; all this time the United States and Canada have demonstrated that peace is by no means a dream; so far as these two nations are concerned it is a reality, for the most imaginative person could hardly conceive of any misunderstanding that could plunge them into war.

World's Work, S. '22

America's attitude to her women is the most civilized in the world. It is the habit of the older countries to say that American women are spoilt and to offer their condolences. But as we ourselves become more civilized I think we shall cease to offer them. For real fundamental respect, for comradeship and courtesy combined, for sheer human decency, the relationship between American men and women, girls and boys, is the most civilized thing I have ever struck. An American man will take care of a woman without perpetually rubbing in the fact of her sex, in a way that the men of no other nations do yet. Of course there are brilliant individual exceptions.

Maude Royden, London's Woman Preacher, in "Our World," S. '22

In forming an opinion from reading the newspaper, we should con-

clude as a general rule the very opposite to appearances. Newspapers publish news. News means something unusual. What is unusual is not typical. If your newspaper, therefore, publishes some morning a number of crimes of violence, dishonesty in official life, frauds, divorces and scandals, your conclusion should be that the normal tone of the public life is quite normal. Some day when your newspaper publishes an account of a man paying his debts or a woman being decent, or a politician acting honorably, you may know that the situation is desperate. Cur. Op., S. '22

One is not surprised (referring to an action by Congress) that Mark Twain wanted to meet the Devil, "if only to see a person who for untold centuries has been the spiritual head of four-fifths of the human race and political head of the whole of it, and must have executive ability of the highest order." . . .

A great editor in the Middle West wrote me; in regard to New York: "The Jews own it, the Irish run it, the Americans visit it in rubberneck wagons. When you land, buy a ticket to America!" . . .

By happy accident ran into Edwin Markham today. Whatever the weather, it is always springtime in

his climate. If white winter has settled on his good gray head, it is because the summer has gone to his heart, where there is always bloom and bird-song. He knows how to join the joy of youth without its silliness and the wisdom of age without its weariness. . . .

To me the great church organ, with its myriad tones and echoes, is a symbol of the faith of the church, as if foretelling the triumph of a Divine Love which shall yet woo every wandering human tone into one sovereign Harmony—when the nameless pathos, which haunts all earthly music, shall be heard no more. . . .

From diary of Joseph Fort Newton, Atlantic Monthly, S. '22.

A good illustration of the flapping nature of the argument that the income tax makes the rich men pay all the taxes is given in the case of the estate of the banker Jacob H. Schiff. This was valued at nearly \$35,000,000. The taxable income from it worked out scarcely 1½ per cent a year, for the reason that the bulk of his estate was in tax-exempt bonds. The income tax forced Schiff to take his money out of that sort of investments which build up industry and help the country, and put it into city, state and national bond issues.

Cur. Op., S. '22

The articles in "The Little Magazine" are selected because of their ENDURING value and interest. Preserve the complete set of "Digests," for you will find it valuable for years to come. In what other volume could you find such a wealth of information as is contained in 12 issues of The Digest—nearly 400 articles of unusual merit?

A Challenge to Spiritualistic Mediums

Condensed from *Vanity Fair*

Patrick Kearney

A FRIEND of mine who was formerly a magician took up spiritualism because it was a more lucrative profession. He practised with luminous substances, until he was able to produce some startling phenomena of the sort known as ectoplasmic. That is, he would give the appearance of producing from his mouth—in a darkened room, of course—a luminous tangible substance which would stretch and grow before the eyes and even assume the shape of human heads and hands.

Time passed, and the medium won fame and success. But he was always beset by fear and worry. What if a Sherlock Holmes should one day decide to show him up?

Then Sir Arthur took the lecture platform in defense of spiritualism, and so aroused public interest that now my friend makes \$200 a night.

But, to my sorrow, the price of ghosts has gone up. I sometimes amuse my friends, and a few weeks ago when I tried to buy a new supply of ectoplasm my dealer told me the price had doubled.

"You can't expect to get it at the old price," he said. "Ectoplasm's a scientific fact now. This is no cheap game any more. Here this ectoplasm is revolutionizing science and philosophy, and you still want to buy it at 75 cents an ounce!"

My dealer referred me to two books: "From the Unconscious to the Conscious," by Gustave Geley, and "Phenomena of Materialization," by Schrenck-Notzing. When I had read these I knew that I did not have the proper appreciation of ectoplasm. I can see now why the price has gone up.

The second book describes in detail the sittings of the medium Eva (the

foremost living producer of ectoplasm) and is illustrated with some 200 photographs. The author assures us that no trickery is possible. The medium Eva is undressed, examined, and sewed into a black garment. She is placed in the cabinet. Then:

"From the body of the medium there exudes an amorphous substance which takes diverse forms. Sometimes these phantoms can be photographed, sometimes they disappear rapidly."

This is ectoplasm. To be sure, most of the ectoplasmic photographs look like portraits clipped from newspapers and stuck alongside the medium's head by means of a hairpin. Others look like plain white veiling shaped into various forms. But we are solemnly assured that there was no possibility of trickery.

But we who dabble in conjuring have shown the scientists so many times that they are not qualified to detect trickery, that these assertions fail to convince us any more. A score or more of scientists said that there was no trickery possible in the case of Eusapia Palladino; yet when a committee from the Society of American Magicians attended her seance they exposed her so completely that now any school-boy can duplicate her tricks.

The truth is that when a question of deception is involved, the only person capable of judging is the one who is familiar with the thousand different methods of deception. The effect of every good conjuring trick is that no trickery is possible; if the possibility were obvious, there would be no illusion. And the scientist who will frankly admit himself baffled by a simple card trick feels quite capable of detecting the much more

complicated mechanisms of spiritualistic deceptions.

The truth is that the materialization phenomena, which are just now attracting so much scientific and popular interest, can baffle no one who is familiar with the rudimentary principles of deception.

Schrenck-Notzing tells us: the examination is somewhat hindered because female mediums are very modest; Eva fails to produce ectoplasm when her protectress, Mme. Bisson, is not present; after she is examined, it is necessary for Mme. Bisson to enter the cabinet and "soothe her by holding her hands for a few moments"; after a form has disappeared she sinks exhausted into Mme. Bisson's arms, after which she is examined.

Under these conditions, Eva can produce a slightly luminous grey veiling. Under similar conditions, I would undertake to produce anything under an elephant. Sometimes the medium's hands are held; when this happens, either the ectoplasm issues from her mouth, or a strange, ectoplasmic hand is seen to hold the apparition, while Eva's own hand is held by Mme. Bisson.

It is all very convincing, but somehow I suspect that the slightly luminous vapor is silk painted with luminous paint. I have seen such material, ten yards of which could be packed into a vest pocket. I know a medium who has a ghost which packs into a watch-case. When the medium blows into it, it expands and rises into the air.

The investigators of Eva report that the medium suffers a great deal. This is probably true. Most of her suffering, I suspect, is caused by the great struggle to keep her face straight.

Magicians know that when tables are lifted at a distance from the medium, the trick is accomplished by a collapsible rod, which folds up to the size of a pencil, and extends five feet or more. Dr. Crawford of Belfast

one day glimpsed this rod in the darkness. The medium, feeling her only hope lay in boldness, next day painted the rod with luminous paint. Dr. Crawford announced soon afterwards that tables were lifted by ectoplasmic rods, which issued from the medium. This same scientist placed the medium on the scales. When the table was lifted, the needle jumped ahead by precisely the weight of the table. This dispelled Dr. Crawford's last doubts.

In one of my seances I encountered the true scientific spirit. The ghost appeared which a lady recognized as her own nephew Ned. It happens when "ectoplasm" is fresh it has a rather strong odor, and I had painted the ghost only that afternoon. "Ned was always a bad boy," the lady explained, "and when the ghost came near I could smell the sulphur and brimstone. So I knew it must be Ned." In the face of such evidence as this one can no longer refuse to believe.

It is not generally known that no spiritualist has ever produced an effect which the magicians cannot exactly duplicate under identical conditions. Some years ago a Frenchman—LeBon—offered a prize of 50,000 francs to any medium who could move a block of wood without touching it, under conditions which made the use of trickery impossible. The prize has never been competed for! Yet the mediums can make tables float through the air and bring back the spirits of the dead!

When I showed this article to my friend the medium, he said: "The scientists are so easily deceived that mediums tend to stagnate. But when our old tricks are exposed, we have to think up new ones, and thus the art progresses. You conjurors are stimulating us to great creative activity. Keep it up, and some day we may be able to fool even the magicians."

Van. Fair, O. '22

About Some Writers in this Issue

H. A. Overstreet (page 453) has been head of the department of philosophy of the College of the City of New York since 1911. His conclusions are based upon a year of intimate study of a fairly large number of the more progressive factories from the Atlantic to the Pacific coast.

Harold Cox (page 461), the distinguished editor of the "Edinburgh Review," writes from personal observations, for he spent two years in India teaching in the Anglo-Oriental College at Aligarh.

Arnold Bennett (page 463), the great English novelist, presents the fifth of his series of articles on "How to Make the Best of Life," appearing in Pictorial Review.

Robert S. Lynd (page 465) offers in the opening paragraphs of his article some details regarding himself. The name and locality described in the article have been changed; otherwise, the facts occurred as related.

Articles by **Brander Mathews** (page 475) appear from time to time in Scribner's Magazine. Professor Mathews, novelist, essayist, critic, dramatist, and poet, has been professor of dramatic literature at Columbia since 1900.

George W. Alger (page 479) is a New York lawyer who drafted the New York Employers' Liability Act and many amendments to labor and child-labor laws.

W. H. Hudson (page 491), just dead in England, "had a sense equally for wild adventures at the ends of the earth and for the peace of the fields at home. He went his way without expectations, meeting now a quaint child, now a dog with some peculiar habit, now a bird with a cry he had not heard before or a flower of a fresh color, and setting down his observations with a lucidity which cannot be taught or imitated for the reason that it springs from the character of the observer. He was, with W. H. Davies, the most artless British writer of his time, and one of the least likely to seem soon archaic."—The Nation.

The Rev. **Martin J. Scott** (page 493) is the author of several noteworthy books. He contributes, as a spokesman for the Roman Catholic Church, the second in The North American Review's series of articles relating to world restoration.

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